

# NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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## Only Vaguely Aware of Atrocities

### Von Braun Says He Would Not Have Worked for Nazis

By LILLIAN LEVY

WASHINGTON, D. C. (P-O) — Wernher von Braun, U. S. rocket expert, told The POST and OPINION here that had he known about the Hitler atrocities he would not have worked for the German government.

IN THE CONFERENCE room of the White House last week, in the presence of ranking cabinet members and other VIPs, President Eisenhower presented the President's Award for Distinguished Federal Service to the scientist who had received the Knight Cross of Civilian Merit from Hitler in 1943. The old award was for his "brilliant" work on the V-2 rockets with which Hitler hoped to conquer the "decadent democracies," principally the United States and Great Britain.

Asked what he had done with the Knight's Cross given him by Hitler, Von Braun told The POST and OPINION: "Why, I keep it in my desk at home ('home' to Von Braun for the past eight years has been Huntsville, Ala.) with other mementos."

WOULD HE COMMENT on reports of resurging anti-Semitism in parts of West Germany?

Von Braun declared: "I think it should not be taken too seriously. I don't think this (the reports on anti-Semitism) represents the general German thinking. I think these things (he seemed reluctant to say the word anti-Semitism) are taken by the vast majority of German people in disgust. I honestly believe in this whole area the average German feels a sense of deep shame. I was in Germany a year ago and this is what I felt was the reaction when the subject was discussed."

DID VON BRAUN know of the atrocities perpetrated upon Germany's Jews when he was doing his scientific work for Hitler?

Von Braun denied knowledge of the "details" and said: "We knew about it like the average Russian may hear about Siberia today. If we inquired, it was denied. I did not know it to the extent that you learned the details."

WOULD HE have left Germany before Hitler's defeat by the Allies if he had known about the treatment of Jews?

Von Braun's reply: "I would certainly not have done what I did for the German government."

IN A RECORDING made by the USIA in German for beaming to Germany on the occasion, Von Braun credited his achievements to the innate genius of the German people which ultimately must be recognized. He added that the award was therefore a tribute to Germany and the German people.

This prompted one observer to comment: "Well, as far as his Germanism, he is still unregenerated. It still is 'Deutschland über alles.'"

## Rabbi Tells of Difficulty

### FIND MINYAN ALMOST IMPOSSIBLE AMONG 1500 SYNAGOGUE MEMBERS

BROOKLYN, N. Y. (P-O)—Although there were at least eight congregational groups comprising 1500 people at the famed kosher resort, the Concord Hotel, at Monticello, N. Y. on a week end recently, it was almost impossible to secure a minyan for services both Friday evening and Saturday morning.

This was reported by Rabbi Joseph H. Paymer in the bulletin of his Woodruff Avenue temple here.

"The eight groups were sponsored either by sisterhoods of synagogues or by a synagogue itself," wrote Rabbi Paymer. "One group represented the B'nai B'rith, and still another the Jewish Teachers Assn. Yet despite these various Jewish groups, we had the most difficult time on Friday evening and Saturday morning to round up a minyan for the services."

Rabbi Paymer explained that the social director announced the services over the loud speaker, "but he might as well have saved his breath."

## Council Sessions Don't Stress Dual Loyalty Charge

CHICAGO (P-O) — What seemed to be a subdued public relations policy, with more careful attention to statements about dual loyalty of U. S. Zionists, was the main difference between the annual conference of the American Council for Judaism here this week and previous conventions.

THE COUNCIL, which finds itself opposed to practically the entire organized U. S. Jewish community on the issue of Zionism, found another issue on which it takes exception to the activities of the national Jewish organizations. Clarence Coleman, who was re-elected president, told the conference that Jews should act through general agencies instead of through specific Jewish bodies in the case of the school integration problem.

Rabbi Elmer Berger, executive vice-president of the Council sounded the warning that Judaism in America was imperilled not by the freedom it enjoys but by "Jewish" nationalist efforts to transform it into an instrument of self-segregation and "ethro-centrism."

AT A SESSION dealing with the American Jewish communal structure, it was reported that continuing integration of Jews into American life was being hampered by the growing centralization of Jewish organizations.

President Eisenhower, in a message, said the Council's efforts is to "increase public understanding of Traditional American policy."

THE CHICAGO ZIONISTS, through Milton J. Silberman, chairman of the Chicago Zionist Council, issued a statement charging the Council with seeking "to cloud the atmosphere with misstatements and distortions of the sentiments of American Jewry."

## GENTILES HOPE FOR JEWISH FOREBEARS

TEL AVIV (P-O) — A crowded ZOA house audience here heard poet and novelist Robert Graves say that Gentile intellectuals were searching their family trees in the hopes that they could find a Jewish grandmother.

Whether with his tongue in cheek or not, Graves kept the audience at top pitch with remarks such as that Jesus, if he returned today, would probably join the Netural Karta, the extremist Orthodox group.

The subject of Mr. Graves' talk might give you an idea of its content. It was: "How It Feels Like to Be a Goy."

## Ogden Reid May Be New Ambassador To Israel

NEW YORK (P-O)—The New York Times said this week that Ogden R. Reid, 33, of the Reid family which controlled the New York Herald Tribune until recently, may be named to succeed Edward B. Lawson as U. S. ambassador to Israel. Lawson has indicated his desire to return to duties in the U. S.

## Rabbi Polish Says Pay TV Will Help

### TV MAY SUPPORT SERVICES, CONGREGATION IS CHANNEL 6

WORCESTER, Mass. (P-O)—The day when affiliation with a congregation will be supplanted by TV may already be here in the view of one rabbi.

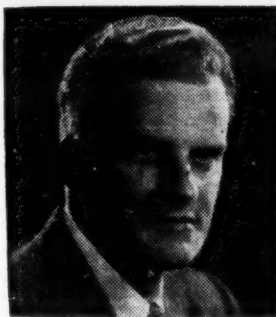
This was the opinion of Rabbi David Polish of Evanston, Illinois.

In an exposition in his own bulletin, reprinted in the Temple Emanuel Bulletin here, Rabbi Polish asserted that "Lately people find that they can observe the High Holy Days without leaving their homes. There are so many High Holy Days programs on TV. Why go to services when, as someone told me, the TV services 'hit all the high spots' anyway."

"If we ever get pay TV," he added, "The feeling of being in a synagogue will increase. On Kol Nidre night the viewer could drop an extra dollar into the slot of his set in response to the 'appeal.'"

"The time may come when you ask a friend what congregation he belongs to. And his answer will be 'Channel 6,'" concluded the rabbi.

## Billy Graham Says He Plans Israel Crusade



BILLY GRAHAM  
... Wants to see Israel

By ARNOLD ROSENZWEIG

INDIANAPOLIS, Ind. (P-O) — Billy Graham plans to take his mission crusade to Jerusalem.

THIS WAS MADE known here by the famous evangelist in a press conference.

Graham didn't say whether he would go to Israel this year or not. It is a choice between Israel and Japan, he told reporters.

DR. GRAHAM declined to comment on whether the many Israelis who have become estranged from Orthodoxy would be particularly receptive to his message.

He went on to describe the "wonderful" conversion of New York Jews in his campaign at Madison Square Garden.

FOR THE first time he revealed that "hundreds of Jews" came to his huge rallies in 1957 "to announce their faith in Christ."

He added that many rabbis attended the sessions.

BESIDES HIS campaign in Israel, Graham has one planned also for Cairo, Egypt. "We can't go to one side without going to the other," he told The POST and OPINION.

The evangelist revealed his interest in Jews and Israel during his 1957 New York campaign when he told The POST and OPINION at the time that "there will be no peace between Israel and her neighbors until Israel will occupy all the land between the Tigris and Euphrates, as promised in the Bible" (P-O, June 14, '57).

DESCRIBING Jews as the "chosen people with a glorious future," Dr. Graham said "the Messiah" will appear "in the near future" when Israelis "find themselves in dire straits" and "everything looks beyond hope."

"I would be proud to be a Jew," he said. "I have a great deal of respect and admiration for God's chosen people. But I feel that Jews, along with other people, must recognize Christ and know that he died for our sins."

DR. GRAHAM also said at that time he was enthusiastically interested in going to Israel. "I have never been there I would love to see Israel," he said.

During the Madison Square Garden rallies Jews converted to Christianity were serving as counselors to persuade other Jews into the Christian fold (June 7, 1957).

AMONG THE more active Crusaders was Harvey Scharfman of Manhattan, who became a Christian in 1948.

Scharfman said that he never forgets his Jewish heritage and is proud of it.

HE CALLED the converts "completed Jews" who have accepted the Christian concept that Jesus is the Messiah.



# South's Jews Told They Can't Buy Immunity By Silence

By MILT SHIELDS

LOS ANGELES (P-O)—Southern Jews who might be playing it safe during the current integration battle are reminded that keeping still will neither buy immunity from, nor earn the respect of, the hate-mongers.



Prinz

And doing the reminding is Dr. Joachim Prinz, American Jewish Congress president, a highly qualified expert on anti-Semitism at home and abroad.

Dr. Prinz told a Los Angeles audience that his own family

which had settled in Germany in 1620 was expelled by the Nazis during the 1930s without any warning.

While urging the Southern Jew to stand up and be counted on the side of civil rights, Dr. Prinz called for "compassionate understanding" of the plight of the Jews below the Mason-Dixon line.

MANY OF them, he pointed out, are isolated in small communities.

"But we must stand on the moral issues involved in the fight for school integration. Desegregation is a moral principle of the concept of man."

"AFTER ALL, we Jews were the first civil-righters in the world. When we wrote that God created man in his own image,

we made the most radical statement on civil rights ever made. To violate man's rights is sacrilegious."

The AJC leader compared anti-Semitism in this country with the Nazi brand.

THE HOMEBRED hate-monger movement is a puny one of creeps, crackpots and psychopaths, while in Germany the intellectual leadership of the nation was anti-Semitic.

"Leading professors, historians and artists of Germany were avowed, outspoken anti-Semites," he stated.

"IT IS NOT too well understood even now, in this country, that the German anti-Semite was a very highly respected citizen. Goebbels was a PhD.

"Anti-Semitism in Germany was a normal and official position in political life. Anti-Semitism was an openly developed ideology that said the Jew was a foreigner even though his family had lived in Germany for 1500 years."

"IT WAS AN official plank of major political parties. No one hid it as something to be ashamed of. It had government status and was a movement among students,

professors and intellectuals in the universities.

"But here, America blushes when anti-Semitism rears its ugly head or when bombings take place. The image of America does not include anti-Semitism."

DESPITE THAT, Dr. Prinz pointed out, we have "social anti-Semitism" in this country, with hotels and resorts barring Jews. In Europe, though there was official anti-Semitism, it didn't manifest itself in this area.

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Third Rabbi Terms Rite Vulgar, Idolatrous

# GLASS-BREAKING CEREMONY AT WEDDINGS GETS OK OF TWO OF THREE REFORM RABBIS

NEW YORK (P-O)—Two of three Reform rabbis approved the glass-breaking ceremony at weddings as one that still have meaning for Reform Jews in a series of three articles in American Judaism (Reform).

**LONE DISSENTER** was Rabbi Albert S. Goldstein, who declared the practice "vulgar" and comparable to idolatry.

Support for the glass-breaking ceremony came from Rabbi Albert A. Goldman of Cincinnati's Isaac M. Wise Temple and Rabbi Samson H. Levey, who serves Temple Beth Torah of San Fernando Valley, Pacoima, Cal.

"LET US RESTORE this custom and give it a modern definition, Rabbi Goldman declared. "We used to break the glass to remind us of one temple. Let us break it now to remind us of the hundreds of synagogues which the Nazis destroyed."

Rabbi Samson H. Levey also defended the glass-breaking, sharply rejecting objections that the ceremony is of superstitious origin.

**RABBI LEVEY** declared that if Jews are to throw out the glass-breaking because of its superstitious origin, they might as well throw out the ring, wine, candles, priestly benediction, and the wedding ceremony itself, "not to mention circumcision, the Kaddish and God."

"All of these, at some time or another in the long, evolving history of Judaism, had some superstitious or unseemly ideas associated with them," he explained.

Declaring that the "true meaning" of a ceremony "lies not in the crude ideas through which it passed in the course of its development, but in the beauty of sentiment and the sincerity of purpose with which the bride and groom endow it," the rabbi noted that the glass-breaking "has been reinterpreted as the symbol of fidelity and undying devotion between the two partners in marriage, like the breaking of the glass used in toasting a sovereign."

**RABBI GOLDSTEIN**, of Temple Ohabei Shalom in Brookline, Mass., took vigorous exception to Rabbi Goldman's support of glass-breaking.

He charged that "the coupling of this vulgar practice with the most awful disaster of our day is blasphemy, for which the editor and author owe their readers an abject apology."

**THE RABBI**, who said Rabbi Goldman's article had caused him "nausea," declared that

glass-shattering at weddings was of superstitious origin and comparable to idolatry.

Challenging Rabbi Goldman's statement that the ceremony cannot be "so easily tossed out," the rabbi asked: "Is it easy to rid the world of cancer or venereal disease? Yet so far, at least, no sane person has ever suggested that we ought to encourage them because they are not easy to get rid of."

"YOU JUST DON'T commemorate the most calamitous event in all Jewish history by applause and by shouting 'Mazal Tov,'" the rabbi declared, referring to the destruction of the temple. "No modern wedding guest is ever sobered up when

the groom tramples on a worn-out flash bulb that has been wrapped in a paper napkin, the universal contemporary practice."

"No matter what the 'explanation' offered for the practice by the officiating rabbi, no solemn, religious or contemplative mood is ever induced by this uncouth gesture. Quite the contrary. It is almost invariably the signal for a general outbreak of hand-clapping, not infrequently supplemented by foot-stamping."

"INTERSPERSED with the cries of Mazal Tov, there is often heard such ribald advice to the groom as 'break it the first time, fellow... show her you're a real man.'"

## BOXER KNOCKS DOWN REFEREE; FANS SAME

RAMAT GAN (P-O)—Disqualified because of a foul, Sissi Garbo turned in rage to the referee whom he knocked down almost before the fight fans knew what was going on.

The fans, however, took Sissi's side, and stormed into the ring, lambasting Referee Granovsky.

The referee was saved from further harm by the police and ushers, who rushed to his rescue.

The fight was between Garbo, representing Hapoel of Tel Aviv and Eli Calev of the Maccabi.

## Goldmann, Eban Differ on Threat Of Mideast War

NEW YORK (P-O)—Opposing views on the Arab-Israel dispute as a cause for world conflict were expressed this week by two leading Jewish figures.

Nahum Goldmann, president of the World Zionist organization, said in a talk here that "The Near East... presents perhaps the gravest danger to world peace."

Abba Eban, who soon will resign his post as ambassador to the United States to return to Israel where he is slated to take over the foreign affairs ministry, expressed doubt in a broadcast that "war will develop on an international scale because of the Israel-Arab dispute."

## ISRAEL PLANS CENSUS

Israel plans to conduct a national census in 1961.

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## TEMPLE WOULD REFUSE BAR MITZVA IF PLEDGE IS NOT \$500

BALTIMORE, Md. (P-O)—All families except those on whom it would impose a financial hardship will be forced to contribute a minimum of \$500 to the building fund of Temple Oheb Shalom, Reform, here.

**EXPLAINING** that 500 of the congregation's members had pledged less than \$500 and 200 nothing at all, the bulletin of the temple asserted that families which do not pledge may not have their sons bar mitzva or their children confirmed.

To the question whether this would impose a hardship on the youngsters, the answer stated in the bulletin was in the affirmative.

"IT CERTAINLY IS, but the situation is imposed on the youngsters by their parents through their failure to bear their part of the temple's responsibilities. Our temple has borne the major expense of their religious education. Now the parents owe their temple

full consideration in the raising of the building fund.

The bulletin also answered the question of the large amount of the minimum pledge by stating "other congregations now building in Baltimore have a minimum obligation from \$625 per member to \$1,500 (per family of two)."

## The Jewish Spectator

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# A HANDY JEWISH GUIDE TO NEW YORK

## THE ARTS

# 'Cold Wind and Warm' Portrays Jews in Mass. in 1908

By JOSEPH GALE

S. N. Behrman is that rare author who can write disarmingly about Jewish life without leaning heavily on the crutch of idiom.

In his 24th play, "The Cold Wind and the Warm," now settled at the Morosco theatre, Behrman gives us out of his past the brilliant and unreal Willie Lavin (Eli Wallach); Aunt Ida (Maureen Stapleton), an indefatigable matchmaker; the dreamy Tobey (Timmy Everett), who is Behrman as a boy; Myra (Carol Grace), siren of the neighborhood; Leah (Suzanne Pleshette), the good girl, and others drawn from Behrman's life in Worcester, Mass., in 1908.

The play is taken from a series of New Yorker stories which later were published as "The Worcester Account."

**LIFE AMONG** the Jews of Massachusetts was pretty much the same as elsewhere. People lived and died, loved and hoped, dreamed of better things, tried to make them happen.

Tobey wanders and wonders as a wide-eyed boy, and later as a still-believing young man, seeing much, comprehending only a little. He sees his friend and idol, the older Willie, achieve his own destruction, and virtue to triumph only briefly. He is witness

to a parade of the pompous and the proud, to the sadness of his pious, gentle father, to an order of things where matchmaking is feared and honored, to the puppetry of pure and profane love. It is in some ways an idyllic tale laid on a bed of sweet melancholy, and is written warmly out of Behrman's nostalgia for the past.

**MISS STAPLETON** is a positive joy. She captures the expression of Jewish speech with rare talent and warms the theater at every appearance on stage. Behrman is at his most felicitous here, giving Aunt Ida lines that ring true even today.

Morris Carnovsky is great as Mr. Sacher, the father of Tobey, in a role tailored to his brand of perfection. Sig Arno contributes a funny and highly stylized bit as Rappaport, a fellow matchmaker, and Sanford Meisner, though stogy, is effective as the incredibly self-esteeming Norbert Mandel.

Neither Behrman nor director Harold Clurman, nor of course Eli Wallach, come to grips with Willie Lavin.

**WE ARE MEANT** to see a young visionary who is likeable, self-centered and unrealistic, and whose friendship for Tobey is not alone that of an older brother, but is born of a need for justification and for a mirror. We are also meant to divine that Willie and life are gay strangers, that Willie and responsibility are as compatible as the light of day and the angel of death—in short, an unstable youth. None of this

becomes clear until the closing minutes of the final act.

The character of Willie Lavin is a puzzle most of the play; one feels that either Willie is an alter ego or merely a character of arrested development.

Nineteenth, the play as a whole is a treasure of a sort, and can be enjoyed without fear of sentimentality running unrestrained.

## Gets 2 \$50,000 Gifts Reform Israel Chapel

NEW YORK (P.O.)—Although no public announcement of the total raised thus far was made, Dr. Nelson Glueck told the Hebrew Union College-Jewish Institute of Religion (Reform) board of governors of two \$50,000 gifts toward the \$750,000 required to build a Jerusalem school.

The two gifts were from William Murstein, Hamilton, O., for the chapel in his name, and the Dan Danciger Fund of Dallas, Tex.

The school, now under construction in Jerusalem, has aroused opposition of Orthodox leaders because services in the chapel will be along Reform lines.

## Ex-UN Under-Secretary Will Teach at Yeshiva U.

NEW YORK (WNS)—Dr. Benjamin A. Cohen, former United Nations under-secretary, has joined the faculty of Yeshiva University's graduate school of education as a visiting professor of education. He will teach two courses during the spring semester beginning Monday, Feb. 2.

Dr. Cohen also has served as ambassador from Chile to several South American countries.

## NEW BOOKS ON WAY

Dropsie College has plans to publish a complete English edition of the Apocrypha and Pseudepigrapha.

## What's on the Air

### RADIO

Sunday, Feb. 1, 10:05 a.m. EST — Rabbi Edgar F. Magnin, Wilshire Boulevard Temple, Los Angeles, Cal., to talk on "Forward March, Together!" on the Message of Israel program, ABC.

Sunday, Feb. 1, 12:30 p.m. EST — "Is All Vanity?" based on the book of Ecclesiastes, dramatizes the idiomitable spirit of man despite suffering, on the Eternal Light program, NBC.

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## ★ WHERE TO GO

## 43 Russian Female Dancers Exhaust Selves by Intermission

The Beryozka Russian Dance Co. will conclude its first American tour with performances Tuesday, Wednesday and Thursday at the New York City center.

This is as good a time as any to reappraise their work.

The Beryozka ("birch tree" in Russian) has 43 women of healthy good looks and five male accordion players.

Coming so soon after the visit of last season's Moiseyev Dance Co., comparison is inevitable, and during the Beryozka's first engagement here audiences made it.

Still spellbound by the stupendous excitement and phenomenal technique of the Moiseyev dancers, customers found S. Hurok's latest attraction from the Soviet precious and girlish.

**THEY DID** not regard with sustained delight the feminine cries and coos issuing from the stage with mechanical precision throughout the evening, nor did the occasional interpolation into the dancing of one of the accordionists entirely compensate for the feeling of incompleteness left by an absence of male dancers.

There is justification for both remarks, but not enough to count.

The performers are graceful, expert and filled with a kind of charm that can only improve international relations. Their repertoire is well-researched and conceived, their costumes colorful,

and the pace ingenious and swift. Moreover, the choreography is fresh, and this alone merits gratitude.

**ONE IS** compelled to admit, however, that the artistic possibilities of 43 female dancers are largely exhausted by intermission time—and that so are they.

Then, too, one feels it to be a fact that the Beryozka company was brought over too early. The more delicate art of the all-girl troupe is as valid, of course, as the virtuosity of the Moiseyev. But it is pallid to the theatergoer whose pulse still pounds with the memory of the latter.

There is room for both, it goes without saying, but we have a tendency of superiority about these things, and good, bad or indifferent is the best most of us will do in the way of pronouncement. This is sad for the average theatergoer, for it means he is unwilling to bring to the theatre what he wants to get out of it.

J. G.

### YOUTHS FETE TRUMAN

Former President Harry S. Truman has been named honorary president of Young Judaea.

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## ★ Movie Directory ★

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**The Horse's Mouth**  
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"Remarkable Film" **Paw**  
—Herald Tribune  
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B'way & 46th St. Late Film 12:35 A.M.

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**SEPARATE TABLES**

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encircle ticket price; 9.90, 8.05, 7.50, 6.90, 5.75, 4.60, 4.05, 3.45, 2.90, 2.30. (These are standard prices for almost all New York stage shows).

Please send copies of National Jewish POST and OPINION to the ..... hotel for the following Fridays that I expect to be in New York.....  
Please make dinner reservations for ..... at the .....  
.....Restaurant on (date) .....  
.....at (time) .....

Please ask the New York Convention and Visitors Bureau for the current quarterly calendar of events in New York (this guide covers sports, art, music, theatre, etc.)

If there are other requests that you may have in connection with a forthcoming trip to New York you may write to us

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# ★ WHAT TO SEE

# IN NEW YORK

A HANDY  
JEWISH GUIDE  
TO NEW YORK

## On the Town

By I. A. SIEGLER

At a dinner to celebrate the sale of his millionth recording, pianist **Artur Rubinstein** made his acknowledgements—to **Sol Hurok**, his manager, to his wife, to his employees. "But you forgot to invite the man to whom I owe it all," Rubinstein said. "The Income Tax Man" . . . Rubinstein established prizes for young pianists in Israel and set up a difficult program in this year's competition. Seven qualified.



Rubinstein

**James N. Rosenberg**, the lawyer who retired to become an artist, offered to send a painting to former President **Truman** when they were introduced. "The name is Harry Truman," replied the former President, "the address is Independence, Missouri."

**Gertrude Berg**, who is **Mollie Goldberg** on radio and television, appears opposite **Cedric Hardwicke** in "A Majority of One," the comedy that opens Feb. 16 at the Shubert. Director is **Dore Schary**, author of the hit drama "Sunrise at Campobello" . . . The **Folksbiene**, 44-year-old Yiddish stage group, will launch a \$50,000 fund drive to build a new playhouse, at a brunch reception Feb. 1 in the Woodstock Hotel.

**Lionel Hampton** will take his music to Israel again and donate his pay toward building a hospital . . . An English-language version by **Ruth Wolff** of **H. Leivick's** Yiddish play, "The Golem," is scheduled to open Feb. 24 at the St. Marks Playhouse . . . United Jewish Appeal to make two films on its work. The first—on Jewish migration to Israel—will star **Joseph Schildkraut**.

**Wolf Mankowitz**, the writer, and the Government of Israel will co-produce television films using the Bible, Old and New Testaments, as source material . . . **Pvt. Steve Lawrence** will appear again on the **Steve Allen** TV show Feb. 6—but this time with the U. S. Army chorus.

**Adlai Stevenson** danced the cha cha with **Anna Rosenberg** at El Morocco . . . "Tall Story," the new **Howard Lindsay-Russell** Crouse play is based on a novel by **Howard Nemerov**, who teaches poetry at Bennington College . . . A film depicting the work of **B'nai Brith** in the armed forces and with hospitalized veterans was shown at the season's first general membership meeting of Cinema Lodge, B'nai Brith. **Leonard Bernstein**, conductor of the New York Philharmonic, won a Sylvania Award "for his contribution to serious music on TV."

At the supper clubs: **Dorothy Loudon** singing at the Blue Angel . . . **Julius Monk's** revue at Upstairs at the Downstairs . . . **Milt Kamen**, the comic monologist, at Den in the Duane . . . **Cafe Sahbra**.



Bernstein

### ISRAELI IN MONROVIA

**Dr. I. Vradjali** of the Technion will spend the next two years as head of the pre-engineering program at the University of Liberia in Monrovia.

### 'ISRAELITE' DOUBLES

**Harry Golden's** **Carolina Israelite** has doubled in circulation to 33,190 since the publication of "Only in America" last July.

## WHAT'S DOING

### COMING EVENTS

Sunday, Feb. 1, 3 p.m. **National conference and election of officers of Zeirel Agudath Israel of America**. Zeirel Agudath Israel, 5 Beekman St.

Monday, Feb. 2, evening. **America-Israel Cultural foundation dinner concert**. Leonard Bernstein will be honored for cultural interchange between Israel and U. S. contributions. Waldorf-Astoria hotel.

Tuesday, Feb. 3, 6 p.m. **Brooklyn Jewish center dinner** in behalf of Jewish Theological seminary, United Synagogue, and Rabbinical Assembly of America. Guest speaker will be Judge **Simon E. Sobeloff**. 667 Eastern Pkwy., Brooklyn.

Wednesday, Feb. 4, 12:30 p.m.

### WHERE TO FIND SERVICES

Actor's Temple, 339 W. 47th St. **Bernard Birstein**, rabbi.  
B'nai Jeshurun, 270 W. 89th St. **Israel Goldstein**, rabbi.  
Brotherhood Synagogue, 143 W. 13th St. **Irving J. Block**, rabbi.  
Central Synagogue, 652 Lexington Ave. **David J. Seligson**, rabbi.  
East 51st St. Synagogue, 221 E. 51st St. **David Kahane**, rabbi.  
Fifth Ave. Synagogue, 5 E. 62d St. **Immanuel Jakobowitz**, rabbi.  
Garment Center Synagogue, 461 Seventh Ave. **Charles Bahn** and **J. Friedman**, rabbis.  
Congregation Habonim, 44 W. 66th St. **Hugo Hahn** and **Bernard Cohen**, rabbis.  
The Jewish Center, 131 W. 86th St. **Leo Jung**, rabbi.  
Kehilath Jeshurun, 125 E. 85th St. **Joseph H. Lookstein**, rabbi.  
Park Ave. Synagogue, 50 E. 87th St. **Judah Nadich**, rabbi.  
Rodeph Shalom, 7 W. 83d St. **Louis I. Newman**, rabbi.  
Shaaray Tefila, services temporarily at Unitarian Church of All Souls, 80th St. at Lexington Ave. **Bernard J. Bamberger**, rabbi.  
Society for the Advancement of Judaism, 32 W. 86th St. **Jack J. Cohen**, rabbi.  
Stephen Wise Free Synagogue, 30 W. 68th St. **Edward E. Klein**, rabbi.  
Temple Emanu-El, Fifth Ave. and 65th St. **Nathan A. Perelman** and **Julius Mark**, rabbis.  
Temple Israel, 210 W. 91st St. **William F. Rosenblum**, rabbi.  
Village Temple, 33 E. 12th St. **Leonard W. Stern**, rabbi.  
West Side Institutional Synagogue, 122 W. 76th St. **Herbert J. Goldstein**, rabbi.  
West Side Jewish Center, 347 W. 34th St. **Solomon Kahane**, rabbi.  
Zichron Ephraim, 163 E. 67th St. **Zev Zahavy**, rabbi.

### RABBIS IN WEST ELECT

Rabbi **Morton Cohn** of Temple Beth Israel, San Diego, Cal., has been elected president of the Western Association of Reform Rabbis.

This is the only listing of major activities in Manhattan, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call: LO 4-2597.

**Presentation of Jewish Forum 1959 Justice Louis D. Brandeis awards**. Special presentation will be given to United HIAS Service at City Hall.

**LECTURES and SYMPOSIUMS**  
Monday, Feb. 2, 8 p.m. "Shall Orthodox Speak for All?" Class led by Rabbi **Emanuel Rose**. Congregation Emanu-El community house. Admission free.

Monday, Feb. 2, 8 p.m. "Are American Jews in Exile?" Class led by Dr. **Samuel J. B. Wolk**. Congregation Emanu-El community house. Admission free.

Monday, Feb. 2, 8:45 p.m. "The Place of Music in the Synagogue." Lecture by Cantor **Moshe Nathanson**. Society for the Advancement of Judaism. 15 W. 86th St. Admission free.

Monday, Feb. 2, 9 p.m. "What Are We Jews?" Class led by Dr. **Eugene B. Borowitz**. Congregation Emanu-El community house, 1 e. 65th St. Admission free.

Tuesday, Feb. 3, 6:15 p.m. "Jewish Values in A Changing World." Lecture by Dr. **Trude Weiss-Rosmarin**. YM-YWHA, 92d St. and Lexington Ave. Admission \$1.

Tuesday, Feb. 3, 8:30 p.m. **Jewish Magazine Forum**—"Jewish Frontier Magazine." YM-YWHA, 92d St. and Lexington Ave. Admission \$1.

Wednesday, Feb. 4, 7 p.m. "Yiddish Culture and Literature in America: An Expression of Jewish Creativity and Ethos." Lecture by Dr. **Israel Knox**. Atrium Center for Jewish Culture, 25 E. 78th St. Guests invited upon request.

### HABIMAH HAKTANAH Hebrew Theater

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Sunday, Feb. 8, 8:40 p.m.

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Thursday, Feb. 5, 6:15 p.m. "Jewish Customs and Legends." Lecture by Dr. **Theodor H. Gaster**, YM-YWHA, 92d St. and Lexington Ave. Admission \$1.  
Thursday, Feb. 5, 8:30 p.m. "Chedva and I," a play by **Aaron Meged**, dealing with current problems in Israel's communal villages. First in a series of combined play reading and discussion forums. Herzl institute, 250 W. 75th St.

### ART

**Art Exhibit:** Paintings by **George Neuhas**, 29-year-old Israeli artist. Herzl institute, 250 W. 57th St. Exhibit from Feb. 3-26.

### THEATRE

"The Green Passport," Hebrew-language drama. Saturday and Sunday nights throughout February. Herzliah Playhouse, 314 W. 91st St.

### NATIONAL AGENCIES

Anti-Defamation League of B.B. 513 Madison Ave., New York 22. N.Y.  
Farband Labor Zionist Order, 45 W. 17th St. N.Y. 4 — OR 3-6500  
Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300  
Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330  
National Community Relations Advisory Council, 9 E. 38th. MU 5-1606  
Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200  
Union of Orthodox Jewish Congregations of America, 305 Broadway, New York 7. N.Y. BE 3-2220

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## Theatre Guide

### METROPOLITAN OPERA

Thurs., Jan. 29 at 8 **MADAMA BUTTERFLY**. Sold Out: Fri., Jan. 30 at 8 **VANESSA**; Sat., Jan. 31 at 2 **LOHENGRIN**; Sat., Jan. 31 at 8 **LUCIA DI LAMMERMOOR**; Mon., Feb. 2 at 8 **LA TRAVIATA**; Tues., Feb. 3 at 8 **CARMEN**; Wed., Feb. 4 at 8 **DIE MEISTERSINGER**; Thurs., Feb. 5 at 8 Benefit **MACBETH**. **KNABE PIANO USED EXCLUSIVELY**

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by **S. N. BEHRMAN**  
Directed by **HAROLD CLURMAN**  
**MOROSCO THEA.**, 45 St. W. of B'way.  
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**Michael TOLAN** **Ina BALIN**  
Directed by **Dore Schary**  
Evgs.: Orch. & Boxes \$6.90; Mezz.  
\$5.75, 4.80; Balc. \$4.05, 3.60, 2.90. Wed.  
& Sat. Mats.: Orch. & Boxes \$4.60;  
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Husiatyner Ladies Auxiliary, Brooklyn, N. Y., in memory of deceased sisters .....	44.00
Congregation Adath Emeth Sunday School children, Houston, Tex. ....	12.50
Harvey Ackerman, Washington, D. C. ....	10.00
Seymour Kraut, E. Syracuse, N. Y., in honor of Premier David Ben-Gurion .....	6.00
E. Granowitz, Brooklyn, N. Y., in memory of his father, Rev. Abraham Granowitz .....	2.00
Mr. and Mrs. Al Loewenthal, Chicago, Ill., in memory of Barney Sandock .....	2.00
Herbert M. Mintz, New York, N. Y. ....	2.00
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AT \$2 EACH, the drive is about \$755 short of its goal.

The effort is part of a nationwide drive to plant one million trees in Israel in honor of the state's 10th anniversary. Slogan for the effort is "Ten Trees for 10 Years of Israel," and it is hoped that most contributors will send in \$20 for their 10 trees.

PERHAPS the remaining funds will be forthcoming from Jewish religious schools, which thus far have not been participating to any real extent, in the effort.

When The POST and OPINION raised \$5,000 for a new ambulance for Israel's Red Mogen David, so much of the funds came from Jewish schools, that when the ambulance finally was dedicated it was named in honor of the Jewish school children of the United States.

A contribution from the Sunday school of Congregation Adath Emeth, of Houston, Tex., is included in this week's total.

ANOTHER important gift came from members of the Husiatyner Ladies Auxiliary of Brooklyn, who are planting 22 trees in honor of the memory of their deceased sisters.

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## Honors Memory Of Morris Levine

Editor, Jewish POST and OPINION:  
As a life member of the Zionist Organization of America for 31 years, I am pleased with your campaign to plant trees in Israel to carry out the slogan "10 Trees for 10 Years of Israel," which should be followed by every American Jew.

To do my part, I am enclosing my check for \$20 made payable to the Jewish National Fund. These 10 trees should be planted in the Morris Levine Memorial

Grove of the Port Chester, Rye Zionist district.

Mr. Levine was one of the finest Zionists that I knew. As a citizen of Port Chester, N. Y., he was active in every communal endeavor in that city and contributed also to every Israeli cause.

I am also enclosing check of my secretary in the amount of \$4 for two trees to be planted in memory of her mother and father, Victoria and Moses Fingerer.

LOUIS WINSTEN.  
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24,000 JEWS IN RESEARCH  
LONDON (WNS) — Of the 230,000 engaged in scientific research in the Soviet Union, more than 24,000 are Jews, it was reported here by the Jewish Chronicle News Service on the basis of statistics released last month in Moscow.

## CLASSIFIED ADS

### Positions Wanted

PRINCIPAL — Teacher of elementary, high school and day school. M.A., excellent Jewish training. Wishes to change position for next year. Highest references. Write Dept. 486, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

RABBI—Married, ordained, in the early thirties, fully qualified for religious school administration, youth programming, adult education and experienced in all aspects of rabbinical and congregational work. Seeks to change present position. Write Dept. 2820, P. O. Box 1633, Indianapolis 6, Indiana.

CANTOR — With well-trained tenor voice — available Friday night and Saturday services in Traditional or Conservative synagogues, also weddings and bar mitzvahs, in New England area, at reasonable rates. Dept. 2818, P. O. Box 1633, Indianapolis 6, Indiana.

SYNAGOGUE ADMINISTRATOR YOUTH DIRECTOR — Experienced, professionally trained—seeks position with Orthodox congregation. Available Sept. 1959. Complete profile on request. State all particulars in reply to Dept. 177C, P. O. Box 1633, Indianapolis 6, Indiana.

CANTOR - EDUCATIONAL DIRECTOR — Wishes to change position for Modern Traditional or Right-Wing Conservative synagogue. Successful years of experience in both capacities. Please reply in detail. Dept. 2811, P. O. Box 1633, Indianapolis 6, Ind.

### Positions Wanted

RABBI—Will be available in the near future. Ordained, excellent academic background, good speaker and versed in every area of rabbinical and congregational work. Write to Dept. 2813, P. O. Box 1633, Indianapolis 6, Indiana.

CANTOR-TEACHER—Wanted for fall season by Orthodox Congregation Age 25-40. Must train choir, conduct musical program. Preferable if also Mohel. State background, experience, salary, marital status, and references to: CONGREGATION ADATH EMETH 3002 Cleburne, Houston 4, Texas

### Positions Open

RABBI — Wanted for new Conservative Synagogue in Chicago. Reply giving full particulars to Mr. S. Davis, 615 W. Diversey, Chicago 14, Ill. Ph. Lakeview 5-2870.

RABBI—Wanted by a North Carolina Conservative Congregation in a city of 50,000 population, with 90 Jewish families. Must have the following qualifications: Hebrew and Sunday school teacher, Baal Koreh, Baal Tifilah, choir organizer. Conduct early and late Friday night services. Must be good speaker. Essential wife assist Hebrew and Sunday school. Age in 30s or early 40s. Attractive salary plus three bedroom air-conditioned home. State qualifications, age, family status. Send photo. Also must be available to start on permanent basis by no later than April 1st, 1959. Dept. 2821, P. O. Box 1633, Indianapolis 6, Ind.

### Positions Open

YOUTH WORK, TEACHING — University graduate, 24, with Zionist youth work experience and 3 years teaching experience in afternoon Hebrew school in community of 400 Jewish families. seeks similar position for 1959-60 term located near recognized university. References from present employer readily supplied. Write to Dept. 2817, P. O. Box 1633, Indianapolis 6, Indiana.

POSITION OPEN—Executive Director for Conservative Synagogue in Central New Jersey. Must have experience in administrative work and youth activities. Write Dept. 485, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

## PERSONALS

TWO JEWISH WOMEN — Living for the past two years in Israel — would like to find Jewish husbands who would bring them over to this country. The ages should be between 45 and 65 years of age. They could also be widowers. If you want more information please write to Dept. 778, P. O. Box 1633, Indianapolis 6, Indiana.

ISN'T THERE SOME GENTLEMAN tall, not over 43 years of age, willing to correspond with lonely, attractive single girl — 34 years of age, 5'6" tall, level-headed and intelligent—and have sense of humor? Please write to Dept. 769, Post Office Box 1633, Indianapolis 6, Ind.

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# SCHOOL REVIEW

A Special Supplement Edited by Z'ev Kronish

January 30, 1959

The National Jewish POST and OPINION

15c

Here Are Two Fields Where They Are Begging for Men (and Women)

## There Are Positions Waiting for You Now!

By WALTER DUCKAT  
and Z'EV KRONISH

If you think you are interested in the vocation of a rabbi or a Jewish educator, you'll have hundreds of openings waiting for you when you graduate.

The rabbi and educator play major roles in Jewish communal life. One cannot conceive of a modern synagogue functioning adequately without the services of these professionals.

NEVERTHELESS, there is a serious shortage of qualified personnel, which threatens the Jewish future. The demand and the opportunities are great.

What is required to become a rabbi? What are his typical duties?

THE RABBI leads services and preaches sermons, attends synagogue meetings and community affairs, is involved in educational activities, performs weddings and funerals, visits the sick and bereaved, counsels the troubled and performs many other functions.

He also represents the Jews in the general community.

HE IS THE key man in the synagogue organization.

But his job extends far beyond the confines of congregational activity. It's his task to make Judaism a vital factor in the life of the Jews in the community. In addition to serving the Jewish people, the rabbi is concerned with the welfare of the whole community.

THE EXTENT of his success will depend on his own abilities and personality as well as the environment.

A rabbi should be well-read and must find time to prepare addresses.

RABBIS' SALARIES start at around \$6,000 to \$8,000 and after 10 years, salaries range between \$9,000 and \$13,000. Rabbis of well-established congregations in large cities earn \$15,000 and up. Frequently they enjoy rent-free homes, cars and other perquisites. Many enjoy life-time contracts and a growing number are covered by pension systems.

Despite the prestige and the emoluments which the modern rabbi enjoys, the demands on him from every quarter put him under a great strain.

HIS WIFE must live up to high expectations. Week ends are seldom his own. He must be very tactful, particularly with influential members. He is expected to engage in membership and fund-raising drives and similar endeavors.

If you are considering the rabbinate, you might well discuss your interests with rabbis you know.

YOU SHOULD possess above-average intelligence, an engaging personality, good physical and emotional health, a pleasing appearance and good speech. Of course, you should be motivated by a strong desire to serve the Jewish community.

While at college, concentrate on the liberal arts, especially history, philosophy, psychology and other social sciences. Your

participation in Jewish activities in and out of school will help to prepare you for leadership later.

THE KNOWLEDGE of Hebrew and other Jewish subjects is necessary. If your background is deficient, take all the Hebrew and Judaica courses available.

The entrance requirements of rabbinical schools vary. Write immediately to the institution of your choice for the current bulletin.

THE RABBINICAL seminaries teach Bible, Talmud, history, theology, philosophy, public speaking, homiletics and other subjects. There is greater emphasis on Talmud and Codes in Orthodox schools.

Without the services of the Jewish educator, Jewish life would languish. Without teachers, Jewish youth would be ignorant of the fundamentals of Judaism.

TODAY, most congregations operate religious schools as part of the synagogue. There is, however, a widespread shortage of qualified teaching and supervisory personnel. This means you can look forward to a promising, satisfying career upon completion of your training.

Women, too, are desperately needed.

TO QUALIFY as a teacher, you should love Judaism, have an affection for children and a capacity to cope with them.

There are a number of advantages to becoming a Jewish educator:

- There is an abundance of positions, especially in outlying areas.
- If you prefer to relocate, your prospects of employment in whatever community you choose, are good.
- Teachers are usually engaged for 15 hours a week and require only a few additional hours for preparatory and administrative work.
- Salaries and working conditions are steadily improving. Tenure and pension gains have been made in the past year.
- Vacations vary from four to eight weeks during the summer.

Apart from the material benefits, it is extremely rewarding to work with young people and to be dedicated to the task of transmitting Jewish values.

HEBREW teachers can augment their salaries by teaching in the public system or a Jewish day school and by tutoring. Teachers in congregation schools and Talmud Torahs earn from \$3,000 to \$6,000 and principals can earn between \$7,000 to \$12,000.

SOME TEACHERS also engage in youth and adult education projects, for which they receive additional remuneration.

The scope of teaching also includes nursery and kindergarten, day schools, high schools and college (Jewish and secular). There are possibilities for specialists in music, dance, dramatics, arts and crafts, and for administrative positions with

## Stern College, Orthodox School for Girls, Quadruples Student Body in 4 Years

What began five years ago as a bold experiment has become an exciting reality—Stern College for Women of Yeshiva University.

Created to provide the academic and Jewish studies to meet the needs of today's young woman for managing a Jewish home, and family life, intelligent citizenship, and cultural appreciation, Stern College for Women came into being in 1954.

The school is the result of the vision and determination of two men—a businessman profoundly concerned with the education of Jewish women, and an educator who created a pioneering project to implement the idea. The businessman is Max Stern, vice-chairman of Yeshiva University's board of trustees, and founder of the college; the educator is Dr. Samuel Belkin, dis-

tinguished president of Yeshiva, who initiated the experiment.

Although the girls came from varied family backgrounds, the members of Stern College's first class were joined in a common purpose—the desire to secure a sound college education, and simultaneously acquire a knowledge of the rich heritage of Judaism.

Today, the Stern College enrollment stands at more than 200, and is growing each year. This ever-expanding student body is thrilling testimony to the vibrancy of this young dynamic institution in meeting the educational needs of Jewish women.

A modern, liberal arts institution, Stern College provides an atmosphere of warmth and geniality, offering an excellent education and superior character training in a favorable environment.

A devoted faculty, headed by acting dean Dr. Dan Vogel and Mrs. Elizabeth K. Isaacs, dean of students, provides the students with the highest caliber of instruction.

Housed in a five-story building on Lexington Ave. and 35th St. in Manhattan, the college contains ample physical facilities for both formal classroom instruction and for the social, cultural and recreational needs of the progressive institution.



### Yeshiva U. Growing Institution

Building Yeshiva university has been a continual process since the founding of the university's seminary, named for Rabbi Isaac Elchanan Spector (left). Dr. Bernard Revel (center) the yeshiva's first president, added a high school, teachers' institute, and liberal arts college. Dr. Samuel Belkin (right) who has been president since 1943, has seen the addition of the Albert Einstein college of medicine, Stern College for Women, graduate school of education, school of social work, graduate school of mathematical sciences, and Sue Golding graduate division of medical sciences.

that it is. A near-by dormitory is available for resident students.

In addition to the general facilities available in the metropolitan area, with easy accessibility to cultural centers, libraries and kosher restaurants, Stern College is equipped with its own fine dining room, a student lounge, library, and school facilities so designed to take care of the leisure-time needs of the girls.

The more than 200 students presently attending Stern College are taught by a faculty which is almost equally divided between men and women. The girls have the opportunity to major in the natural sciences, humanities, social sciences or Hebrew studies. Courses in Jewish studies are offered on both the elementary and advanced levels. The college's four-year course of study leads to the degrees of bachelor of arts and bachelor of religious education.

Counseling is provided for prospective students. As a small college, Stern maintains an informal atmosphere designed to bring faculty and student into close harmonious relationship.

Stern College for Women represents the first concrete effort to set up educational facilities for women desirous of maintaining and learning more of our Jewish traditions during their college days.

It is destined to play a significant role in providing the community with women of learning and faith.

## Brandeis To Open First Social Work Doctorates' School

WALTHAM, Mass. (P-O) — Brandeis University this fall will open the first school in social work education in which the curriculum is based solely on work for Ph.D.s and doctors of social work.

THE SCHOOL also will be unique in focusing its program primarily on the fields of social policy and community organization.

IN AN ANNOUNCEMENT by Dr. Abram L. Sachar, president of the university, the following consultants from areas of social work and social welfare were named as assistants in organizing the school: Charles Schottland, commissioner of social security, U. S. Department of Health, Education and Welfare, since 1954; Dr. Katharine Kendall, associate director, Council for Social Work Education; Philip Bernstein, executive director, Council of Jewish Federations and Welfare Funds, and Dr. Donald S. Howard, dean of the University of California school of social welfare.



# Roundup Shows Much Activity In Field of Jewish Education

By Z'EV KRONISH

The Hebrew Teachers College of Boston is conducting a teacher training program in New Haven with the assistance of the local Bureau of Jewish Education.

The classes were established to qualify unlicensed teachers now on the job in the Bridgeport-Hartford-New Haven area for certification and degrees in Jewish education. The American Association for Jewish Education is participating in the experimental project.

The Hebrew Teachers College is the only non-theological school of higher Jewish learning in New England.

The College of Jewish Studies, Chicago, offers more than 60 courses in art, Bible, education, Hebrew, history, Israel, American Jewish community, literature, religion, social studies, Talmud and Yiddish. The college maintains preparatory departments and sponsors Camp Sharon in Buchanan, Mich. This year a course in Hebrew is being offered to meet the needs of tourists to Israel.

The intensive method of learning Hebrew in several weeks instead of years, an Israeli phenomenon, has been successfully transplanted to this country.

For seven weeks this summer

Herzliah Hebrew Teachers Institute, New York, and the Student Zionist organization will use the "ulpan" approach to teach students who have no knowledge of Hebrew to speak fluently and to make use of approximately 1,000 words.

Herzliah also sponsors Habimah Haktanah, the only Hebrew theatre in the United States. The 1959 season opens Feb. 7.

The Ner Israel Rabbinical College, Baltimore, operates four schools: A rabbinic division, a graduate school offering degrees of master and doctor of Talmudic law, a teacher training department, and a preparatory department. Ner Israel has dormitory facilities.

A highlight of the 1959 educator's seminar at Cornell University, Ithaca, sponsored jointly by the Department of Education and Culture of the Jewish Agency and the American Association for Jewish Education, will be a special workshop for a group of select Hebrew teachers on how to set up "ulpanim" in local communities.

Yeshiva University will ordain 115 rabbis on March 29. Four thousand men and women from all parts of the United States and abroad are enrolled in Yeshiva University's 17 schools and divisions

at six teaching centers in New York City. The centers offer programs leading to undergraduate, graduate and professional degrees and diplomas.

Dr. David Rudavsky of New York University's department of Hebrew culture and education was recently elected president of the National Association of Professors of Hebrew. Dr. Toyozo Nakarai, head of the Department of Semitics at the Christian Theological Seminary, Indianapolis, is out-going president.

More than 200 colleges, graduate and professional schools offering courses in Hebrew and Hebrew texts are listed in "Hebrew in College and Universities" by Judah Lapson.

In the 15 years of Torah Umesorah's existence, more than 100 day schools have been founded.

The Hebrew Union College-Jewish Institute of Religion school of education is planning a four- to six-week summer institute in New York, to begin on or about July 1.

The Jewish Theological Seminary has reorganized its rabbinical training program, establishing a rabbinical department in place of the rabbinical school. The new department has two

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parts, a graduate rabbinical training reports. Currently 90 students are enrolled at graduate schools of social work on an earn-while-you-learn plan.

**Brandeis University will open a graduate school in social work in September.**

The National Board of License for Teachers and Supervisory Personnel recognizes the following teacher training schools: Baltimore Hebrew College and Teachers Training School, Baltimore; College of Jewish Studies, Chicago; Gratz College, Philadelphia; Hebrew Teachers College, Boston; Herzliah, New York; Teachers Institute of the Jewish Theological Seminary, New York; Teachers Institute of the University of Judaism, Los Angeles; Teachers Institute of Yeshiva University, New York; Teachers Institute for Women, Yeshiva University, New York; and Stern College of Yeshiva University, New York.

The National Board of License recognizes the following local boards: Board of License, Baltimore; Chicago Certification Committee; Board of Review and Certification, Los Angeles; Board of License and Review, Jewish Education Association, Essex County, N. J.; Board of License, New York City, and Board of License, St. Louis.

**New Brandeis Faculty Member—Mendes-France**  
WALTHAM, Mass. (P.O.)—If you are a student at Brandeis U. here you can study history under a man who recently was prime minister of France.

Pierre Mendes-France will teach government and history at Brandeis next fall, that is unless urgent government affairs require his presence in France at the time.

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## NUMEROUS STUDY PROGRAM IN ISRAEL AIMED SPECIFICALLY AT U.S. STUDENTS

By PAUL FREIREICH

A number of programs aimed specifically at students from the United States have been developed by schools of higher education in Israel.

Now entering its fifth year, for example, is a one-year Hebrew University program aimed at enabling American students to savor another culture first hand and contributing to a better understanding of American ideals and institutions, through the students' presence in Israel.

WHILE A candidate for the program is not required to know Hebrew, the committee on admissions deems previous acquaintance with the language important and advises applicants to start learning the language beforehand, and thus coming to the school better prepared.

Once the student is in Israel, he follows a plan worked out under the direction of a committee of the academic council of the American Friends of the Hebrew University and its chairman, Prof. Oscar I. Janowsky of City College of New York.

THE FIRST four months are devoted to intensive training at an ulpan, or special language training center. The remaining eight months, known as the "university period," are devoted to academic instruction.

This year there are some 5,000 students at the Hebrew University, including more than 100 Americans, among nationals of about 70 countries.

About two hours from the He-

brew University, by train, is Bar-Ilan, located on the outskirts of Tel Aviv.

A UNIVERSITY patterned after schools in the United States, Bar-Ilan opened its doors in 1955 as a liberal arts college offering four years of study leading to bachelor of arts or bachelor of science degrees. This year, in June, Bar-Ilan will graduate 346 students.

Also, provision has been made for several American scholars to serve on the faculty for a semester or more.

At present, there are 20 American high school graduates at Bar-Ilan, 13 of them receiving scholarship aid.

STUDENTS considering applying to Bar-Ilan should be able to read and speak Hebrew well and hold high school records in which their average grades are not below 85 per cent, the college's minimum for admission.

The Jewish Theological Seminary of America is building a center in Jerusalem with a residence hall which will, when it is completed in the fall of 1960, accommodate 100 students and have facilities for married couples.

CURRENTLY, seminary students go to Israel in their third or fourth year of study at the teachers institute — if they choose. The program they follow there is determined according to individual needs and supervised by a seminary graduate residing in Israel.

The Hebrew Union College-Jewish Institute of Religion will open the doors of its graduate department in Jerusalem some time next fall.

WHILE intended primarily for HUC-JIR students, faculty, and alumni, the school also will accept other qualified students who wish to study there.

Courses will include history, religions, languages, and archaeology of Israel and the Near East.

Special one-year plans for study in Israel were adopted recently for third-year students in nine Hebrew colleges in the United States.

THE NINE are: Baltimore Hebrew College; College of Jewish Studies, Chicago; Gratz College, Philadelphia; Hebrew Teachers College, Boston; Herzliah, New York; Teacher's Institute for Women (Yeshiva University), New York, and Teachers' Institute (Jewish Theological Seminary), New York.

The students will be attending the Hayim Greenberg Institute. The course is sponsored by the department of education and welfare of the Jewish Agency.

Scholarships and loans are available to all qualified students.

The program is being carried out in conjunction with the Jewish Agency.

### 1960, HERZL CENTENNIAL

TEL AVIV — The 100th anniversary of the birth of Theodor Herzl will fall in 1960 and may be commemorated here by convening the 25th World Zionist Congress.

## Jewish U. of America To Open Liberal Arts College in Sept.

The new Jewish University of America, an outgrowth of the Hebrew Theological College, Chicago, will open its liberal arts college in September.

THE UNIVERSITY includes the 36-year-old theological college, the Rabbi Ephraim Epstein Kollel (research center in Talmudic law), a pre-rabbinic department, the Israeli institute, co-sponsored with the department of Torah Education and Culture of the Jewish Agency, and the teachers' institute.

Headed by Dr. Oscar Z. Fasman, the new school occupies a 16-acre campus in Skokie, a Chicago suburb.

OTHER COLLEGES and institutes scheduled to open as part of the university in the

near future, include the Rose Cohen College for Women, the Hall of Sacred Treasures, a preparatory academy, and a graduate school in education.

Thus far, three buildings have been completed at a cost of nearly \$2 million. These house a dormitory, classroom and offices, as well as a library, laboratories, kitchens, canteens, lounges, dining room, auditorium, infirmary and bet midrash.

Consultant for the liberal arts college is Dr. Wayne A. R. Leys, dean of the graduate school of Roosevelt University, Chicago.

Applications for admission now are being accepted. Registration during the first year is limited to freshmen and sophomores.

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# Fall and Rise of Hebrew on Campus

By PROF. ABRAHAM KATSH  
New York University

The Hebrew language has deep roots in the educational curricula of American halls of learning. Indeed, it was taught extensively in the earliest colonial universities.

The popularity of Hebrew in early American institutions of higher learning is directly traceable to the fact that the first universities in the new world were training grounds for the ministry. The language of the Bible was taught at Yale, Harvard, and on a host of other colonial campuses. Mastery of Hebrew was an accomplishment sought by intellectuals of the time. To this day, the official seals of both Yale and Columbia contain Hebrew inscriptions.

WHEN NEW YORK University was founded in 1831, Hebrew was one of the major curriculum offerings.

After the Revolutionary War, as emphasis on ministerial training decreased and secularization of higher education increased, Hebrew declined in prominence on American campuses.

Professional training and courses in science replaced theological studies in importance.

Throughout the 19th Century, the trend continued, and Hebrew played a minor role in collegiate training. Even so, when the 20th Century began, there were 56 institutions of higher learning in the United States offering instruction in Hebrew.

THEN, AS THE Jewish community grew and as general interest in Jewish Palestine in-

creased, the teaching of Hebrew in America expanded. The decade 1940-1950 reflected these developments. Hebrew was taught during those years as either a classical or a modern language in 206 or one-fifth of all institutions of higher learning.

In 1940, only 11 institutions were teaching modern Hebrew: Boston University, Brooklyn College, Buffalo University, Columbia University, Dropsie College, University of Missouri, New York University, University of Pennsylvania, Plainfield Presbyterian Theological Seminary, Smith College, and Yeshiva College. By 1950, this number had increased to 38.

IN RECENT YEARS, the trend to teaching Hebrew as a living tongue rather than as a classical language for Biblical research has continued. Modern Hebrew also has been offered as a language in high schools, and more and more colleges and universities are enlarging the scope of their Hebrew curricula. Opportunities for studying and teaching Hebrew in the United States are at an all-time high.

A poll of American campuses in 1958 revealed that Hebrew was offered as a biblical or modern tongue in 245 institutions. They break down to 61 colleges, 72 universities, and 112 seminaries. In addition, 49 of the schools said they also teach Hebrew culture, and 28 introduced Hebrew since 1948.

THE HEBREW courses taught on American campuses today include elementary, intermediate,

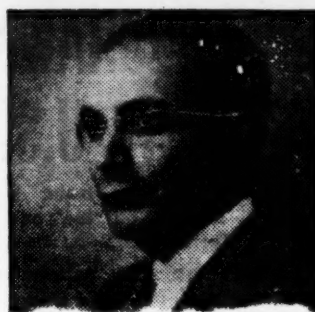
and advanced language, current Hebrew poetry, modern Hebrew literature, and Hebrew civilization. The latter deals with Jewish philosophy, Jewish mysticism, cultural contributions of the Jewish people, history of the Jewish people, land of the Bible and the contemporary Jewish-American scene.

Harvard and Columbia have, for many years, endowed professorships in various aspects of Jewish learning. There are programs at Cornell University, Wayne State University, and the University of Wisconsin which have been instituted by Jewish agencies.

NEW YORK University has pioneered in the field of modern Hebrew since 1934. Its department of Hebrew culture and education offers an elaborate program of 25 courses, all accredited for bachelor's, master's and doctoral degrees. The university's school of education is the only teachers' college in the nation under non-Jewish auspices which offers such a comprehensive program. Since 1947, New York University has sponsored two summer workshops in Israel, one for professors of Hebrew and Biblical studies and one for students and teachers.

Dropsie College for Hebrew and Cognate Learning, a post-graduate institution of higher learning that was founded in 1907, has among its extensive offerings in Hebrew and Hebrew civilization an institute on Israel and the Middle East.

In 1958, Hebrew courses were studied by 14,000 students on American campuses. This figure significantly indi-



Hebrew Prof. at NYU

Prof. Abraham I. Katsh (above) is chairman of the department of Hebrew culture and education at New York University. He is also the founder of the National Association of Professors of Hebrew.

courses in Hebrew civilization are the Bible College of Missouri, the University of Los Angeles, Vanderbilt and Yale.

The department of culture and education of the Jewish Agency has been initiating and promoting courses in civilization in many American schools of higher learning. Similarly, B'nai B'rith Hillel foundations have been offering accredited courses in many colleges, including the University of Maryland, University of Alabama, Penn State University, Rutgers University, the University of Arizona, and Indiana University.

Among the colleges and universities where modern Hebrew civilization can be studied today are Brandeis, Brooklyn College, City College of New York, Columbia, Cornell, Dropsie College, Harvard, The Johns Hopkins, New York University, Queens College, State University of Iowa, Temple University, University of California, University of Kentucky, University of Wisconsin, Wayne State University, and Yeshiva University.

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## miami calling

By **REVV BALKIN**

Revv Balkin can be reached at UN 6-5059 and will welcome your news whether you live in Miami Beach New York, Chicago or Montreal.

More than 1,000 top Jewish leaders from over the world will spark the 1959 United Jewish Appeal campaign Feb. 7, at the Fontainebleau Hotel here. Headliner and noted guest — **JACK BENNY**. He'll be honored for his years of service to Jewish communal and overseas Jewish causes . . . theatrical and movie stars playing the town will join with UJA in paying tribute to "39-year-old Jack."



Revv Balkin can be reached at UN 6-5059 and will welcome your news whether you live in Miami Beach New York, Chicago or Montreal.

### TOP NAMES IN TOWN

The red carpet's out for national B'nai B'rithers in town for a series of meetings and to honor 85-year-old **SOL GOLDSTROM** . . . **MAX KROLOFF**, national director of membership, will dish out the honors to Sol for "bringing in more members than his years." . . . Also here, **LOUIS MATUSOFF**, from Dayton, O. He's member of national commission . . . **RABBI HERBERT FRIEDMAN**, executive vice-chairman UJA, guest speaker for CJA women's luncheon at La Bastille, Feb. 5. . . **DAVID TESCHER**, consul general of Israel for Chicago, resting at **JERRY GRANGER'S** President Madison. . . **MORTIMER ROSENBAUM**, chief engineer of the Atlas project, Cape Canaveral, at the **CARILLON HOTEL**.

### HEADED OUR WAY

**LOUIS FOX**, youthful president of Baltimore's Jewish Welfare Fund. He's acomin' to address the young men's division of CJA at the Saxony. . . **ADELE SIMPSON**, internationally renowned style creator, will come loaded into town with her famous collection of fashions. They'll be shown Feb. 17 at Westview Country Club at a "Magic Carpet luncheon in behalf of CJA. . . It's a swank, swank affair. . . A note comes from our good friend **NATHAN ZIPPRIN**, World Wide News Service, that Mrs. Ziprin is feeling better after eye surgery and will mend in Miami.

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direct wire has been established with the golf course and players will know the score on stocks and bonds while they're waiting their turn to play. Incidentally, **JACOB M. ALKOW**, the boss man, devotes one evening a week to the teaching of Midrash. He's treasurer of the American Association for Jewish Education. . . **MELVIN DUBINSKY**, here from St. Louis, told the packed Combined Jewish Appeal (CJA) audience in the American Hotel that Romanian Jews are pouring out of the country "headed for Israel and penniless. After clearing three visas, Romanian Jews are ordered to leave their homes in six days."



**Dubinsky** . . . **MELVIN DUBINSKY**, here from St. Louis, told the packed Combined Jewish Appeal (CJA) audience in the American Hotel that Romanian Jews are pouring out of the country "headed for Israel and penniless. After clearing three visas, Romanian Jews are ordered to leave their homes in six days."

### PUT THIS ON YOUR LIST

Looking for interesting spots to visit while in Miami? They're staging "Our Heritage," a musical on Jewish folklore at Miami Beach Auditorium on Feb. 1 to commemorate the anniversary of the humorist Sholom Aleichem. . . A good spot for dining is the **ROYAL HUNGARIAN RESTAURANT**. Owner **PHILIP WEISS** serves one of the finest kosher meals in town. . . Don't miss visiting the Jewish museum and library at Temple Emanuel. It's one of the rare treats in our town.

### FAREWELL RECEPTION FOR THE AMBASSADOR

CJA leaders here will honor Ambassador **ABBA EBAN** at a farewell reception at the Fontainebleau Hotel, Feb. 7. The ambassador will return to Israel next month—and with new responsibilities. . . Hosting the party will be **JACK CARNER**, local chairman. Jack, by the way, built the only synagogue in Rye, N. Y. The main boulevard in that town is named after him.

### ALONG HOTEL ROW

**JERRY SUSSMAN**, top man at the **CROWN HOTEL**, tells us that **JERRY LEWIS** is checking in soon. Jerry is planning to have his employees welcome **PHIL SILVERS** with a lullabye. The sergeant's a new papa. . . **LUCILLE BLACKTON**, dramatic soprano, headlined at **SORRENTO HOTEL'S** Israeli night. She reads and writes Yiddish and Hebrew fluently.

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### COMING EVENTS

Feb. 7—UJA Inaugural, guest **Jack Benny** — Fontainebleau Hotel.  
Feb. 25—ORT gathering. Jose Iturbi, guest. Deauville Hotel.  
March 6-8 Israel Bond Inaugural — Fontainebleau Hotel.

**SYNAGOGUES** (Miami Beach)  
**Agudath Israel**—Orthodox, 7801 Carlyle Ave. Isaac Ever, rabbi.  
**Beth Israel**—Orthodox, 711 40th St. H. Louis Rottman, rabbi.  
**Beth Jacob**—Orthodox, 301 Washington Ave. Tibor Stern, rabbi.  
**Beth Sholem**—Liberal, 4144 Chase Ave. Leon Kronish, rabbi.  
**Beth Tfilah**—Orthodox, 935 Euclid Ave. Joseph Rackovsky, rabbi.  
**Hebrew Academy**—Orthodox, 918 6th St. Alexander Gross, rabbi.  
**Knesseth Israel**—Orthodox, 1415 Euclid Ave. David Lehrfeld, rabbi.  
**North Shore Jewish Center**—Conservative, 620 75th St. Mayor Abramowitz, rabbi.  
**Temple Beth El**—Conservative, 630 Fern St. West Palm Beach. Max M. Landman, rabbi.  
**Temple Emanuel**—Conservative, 1701 Washington Ave. Irving Lehrman, rabbi.

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**Temple Israel**—Reform, 137 N.E. 19th St. Joseph Narot, rabbi.  
**Temple Ner Tamid**—Modern Traditional, 7901 Tatum Waterway.  
**Torah Temple**—American Judaism, 1245 West Ave. Abraham Cassels, rabbi.

### ORGANIZATIONS

**American Jewish Committee** — Congress Building.  
**American Jewish Congress** — Congress Building.  
**Anti-Detention League of B'nai B'rith**—330 Seybold Building.  
**B'nai B'rith**—600 Lincoln Road.  
**Friends of the Hebrew University**—940 Lincoln Road.  
**Israel Bonds**—1344 Washington Ave.  
**Jewish Federation** — 420 Lincoln Road.  
**Jewish National Fund Council** — 600 Lincoln Road.  
**Hadassah**—337 Lincoln Road.  
**National Council of Jewish Women**—135 N.W. 3d Avenue.  
**Singles Limited**, social-cultural club for unmarried Jewish guys and gals from 25 to 45—PL 1-5308.  
**United Synagogue** — 355 Lincoln Road.  
**Union of American Hebrew Congregations** — Chamber of Commerce Building.  
**Zionist Organization of America** — 1370 Washington Avenue.

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# LOOK! *here's your* KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

## COLD SOUP MAKES GOOD STARTER FOR HOT, FILLING WINTER FOOD

By SARAH LIEBER

It is always a pleasure to bring to your attention the products on the market which I have tested and tasted both in the line of duty, and as a venturesome cook.

Like most of you, I am on the lookout constantly for ways of making meals easier to prepare, and more interesting.



Sarah

There are any number of kosher products which help us balabostas.

And I cannot too strongly urge that you read the labels carefully so that you may know what foods are suitable for your use.

I have been sampling the excellent convenience products put up by the Gold Co. of Brooklyn.

These are a bottled borsht, a bottled schav, and a very good quality horseradish. I hope you can find these products at your local stores. They are very handy to keep on the pantry shelf for quick and easy preparation.

I know most of us are accustomed to using such things as borsht and schav a great deal in the hot summer months. But there are some fine and useful winter dishes which can be put together very quickly. And they are very tasty indeed.

Often when the main dish at a dairy meal is to be something hot and filling, like a soufflé or creamed casserole, a glass or cup of cold soup is a very good starter.

Try these ways of varying old favorites. I think you'll like them.

### QUICK CABBAGE AND BEET BORSHT

- 1 jar Gold's borsht
- 1 tsp. salt
- 1 tsp. sugar
- 1 tsp. lemon juice
- ¼ cup chopped onion
- 2 cups shredded cabbage

Add salt, sugar and lemon juice to borsht in a saucepan. Bring to the boiling point, then lower heat to simmer flame. Add onions and cabbage. Simmer 15 to 20 minutes or until cabbage is tender. May be served with grated cheese if desired for dairy meals. Serves four.

### MEAT BORSHT

- ½ lb. boneless beef, cut into 1-inch cubes
- ½ cup chopped onion
- 1 carrot, diced
- 2 stalks celery, finely cut, leaves and stalks
- 1 tsp. salt
- pepper to taste
- 1 clove garlic, minced (optional)
- 1 jar Gold's borsht

Add all vegetables, meat and seasoning to borsht in a large saucepan. Bring to the boiling point. Lower flame to simmer point. Cover and simmer over lowest heat 30 minutes or until meat is tender. Serve piping hot with a sprinkling of chopped parsley for garnish. Serves four.

### HOT SCHAV FLORENTINE

- 1 jar Gold's schav
- 1 pkg. frozen chopped spinach, thawed
- 1 cup heavy cream, sweet or sour
- 2 hard-cooked eggs, sliced

Cook the spinach as directed on the package. Add schav and heat together. Taste and adjust seasonings. Just before serving time, add cream and heat slowly, but do not allow to boil. Serve hot with egg slices as garnish. Serves four.

### HORSERADISH SAUCE FOR BOILED BEEF

- 4 tblsps. fat or shortening

- 5 tblsps. flour
- 1 tsp. salt
- pepper to taste
- 2 cups meat stock
- 4 tblsps. prepared white horseradish
- 1 tblsp. prepared mustard

Melt the shortening and blend in flour, gradually, stirring constantly. Gradually add liquid, stirring constantly and cooking until the mixture is thick and smooth. Stir in horseradish and mustard. Cook for a few more minutes, stirring to blend.

### HORSERADISH SAUCE FOR FISH

- ½ cup butter or margarine
- 1 tblsp. minced parsley
- 3 tblsps. lemon juice
- ½ tsp. salt
- pepper to taste
- 3 tblsps. horseradish, white or red

Melt the butter, and gradually add the other ingredients in the order given. Serve hot over boiled, baked or broiled fish.

### EGG CHALLAH

- (requested by many balabostas)
- about 8 cups all-purpose flour
- 1 tblsp. salt
- 1 tblsp. sugar
- 4 tblsps. vegetable shortening
- 2 cups hot potato water
- 2 pkgs. yeast
- 3 eggs
- pinch of saffron (optional)

Soft flour and salt into a large mixing bowl. Mix sugar and shortening with the hot liquid. If potato water is not available plain water may be used. Cool to lukewarm. Remove enough of the liquid to dissolve the yeast as directed on the package. (This varies with dry activated yeast and compressed yeast—therefore it is important to read the package directions). Stir the dissolved yeast into the center of the flour to make a sponge. Add slightly beaten eggs to the sponge. Cover and let rise 30 minutes. Stir in the rest of the liquid, and any

additional flour needed to form a dough. Turn out onto a floured board or cloth and knead with floured hands until smooth and elastic. The dough should not stick to the board after it is thoroughly kneaded. Return to the mixing bowl, dust top lightly with flour. Cover, let rise in a warm place until double in bulk. This should take about an hour at 85 degrees. Knead on a floured board for 10 minutes. Cut dough in half to form two braided or twist loaves. Place on a well-greased and floured baking pan. Brush with egg yolk diluted with water. Let rise again until double in size. Bake 15 minutes at 400 degrees, then reduce heat to 375 degrees and bake 40 to 45 minutes until the loaves are brown and well crusted. Makes two loaves.

### A Word To The Wives

I have a request from a reader, Mrs. Scharf of Rockaway Park, for a frozen kosher tuna pie. I have not been able to find such a product with a kosher indorsement. There are frozen chicken pies and beef pies with the @ hehsher.

And by the way, if you missed the address where you may write for the new edition of the Kosher Products Directory of the Union of Orthodox Jewish Congregations of America, you may write and ask for your copy at 305 Broadway, New York 7, N. Y.

There is no other directory of kosher products that I know of. There are other manufacturers and organizations which have their own hehshers, but they are not in any comprehensive list that I know of.

### WOMEN'S VIEWPOINT

## Jewish People, Too, Need Real Confession Sessions

By HELEN COHEN

"It would be wonderful if everybody had someone to let his hair down too . . ." That was part of a speech attributed to Dr. William Menninger, psychiatrist-chief of Menninger foundation, when he appeared before a local group not long ago.

I'VE BEEN thinking along the same lines for awhile.

There is a psychiatrist in Chicago, about whose work I read in Time magazine, whose prescription for better mental health is to have the patient come for a series of treatments in which the patient simply talks to one of the members of the staff, without ever meeting his interviewer face to face; talks out his woes and hurt feelings. No delving into childhood and such, no probing by the consultant. Just letting one's hair down.

Some people, including no doubt those of the Catholic faith, feel that the act of confessing to their spiritual leader fills this need. But among the Jewish group, the rabbi traditionally was not called upon for such an assignment. He was the leader in the community, the learned one to whom one turned for information and advice in practical matters.

ONE'S DOCTOR today, dedicated as he is to healing, would be a good candidate to fill the role—if the doctor weren't so

very rushed and busy curing the many physical ailments.

There seems to be another path toward obtaining succor, and I have a hunch our forefathers made good use of it in their day.

We may reject their ideas about God, but the fact remains that they maintained a very close relationship with the Almighty; and whatever your opinion of such a relationship may be, it must have been a real source of strength to be on such intimate terms with Him.

IF ONE talks over one's troubles with another human, there is always the possibility that the other human, being human, might make use of this knowledge to one's harm or embarrassment.

But how wonderful to be able to turn to the Lord above. Oh Lord, why should I be treated so miserably by so and so? Why oh Father in Heaven do I always feel so inadequate? Why am I so full of despair and gloom? Dear Lord, teach me to accept what can't be changed. Give me the strength to face my troubles.

And having let their hair down and talked it over with the All-knowing, they must have come away whole and refreshed, prepared to face life's troubles once again, without the concern that the All-Perfect-One would have any occasion to cause them any embarrassment as a result of the interview.

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BOOKS AND RELIGIOUS ARTICLES

# Bukharan Jews Go to Shul But Do Not Dare Give Religious Instruction, in 'Main St. USSR'

**MAIN STREET, U.S.S.R.**, by Irving R. Levine, \$4.50 (Double-day).

The perfect reporter-correspondent is unreservedly inquisitive, completely factual, and unfailingly interesting.

Such is Mr. Levine, whose book on contemporary Russian mores is not to be improved upon.

To be sure, he leaves such less intimate matters as war and peace and active anti-Semitism to a final chapter, but it is sufficient that his

Main Street purpose is achieved. His very rubrics tell a story—Boy Loves Girl Loves Tractor; No News in Izvestia (which means News); A Mystery Inside an Enigma.

The errors of government, the spying, the bureaucracy, the stores, the clothes, the schooling, the recreation, the science, the daily life of Soviet rulers and citizens—every pertinent fact is published.

Most of the physicians are women; a goodly portion of the hard work is done by them.

With de-Stalinization, Bukharan Jews go to synagogue, but dare not offer religious instruction in their place of worship.

Thousands of unusual facts, related with good humor; many photographs; and copious additional excellences.

**THE FAMILY Y AGUILAR**, by Marcus Lehmann, adapted by Jacob Breuer, \$3 (Feldheim). Dr. Lehmann's stories of Jewish heroes are among the best of their class, and it is always

pleasant to peruse renditions in English of his fascinating novels. Except for such solecisms as "Noach" and inability to use the pluperfect, Breuer's version is most readable.

It is good to read a story of the Spanish Inquisition, with its horrible cruelties and hypocrisies, wherein the major characters manage to escape to Holland, and where Jews in high church places never forget their origin. Just the kind of blood-and-thunder adventure story young folks like.

**HOKHMAT ISRAEL B'MAA-RAV EUROPA**, edited by Simon Federbush, \$7.50 (Ogen; Histadrut HaIvrit).

The erudite Dr. Federbush has compiled a series of essays on the men who have furthered Judaic science and learning in West Europe, and he will follow this with a volume on East Europe.

The book, completely in Hebrew, is a publication of the organization most concerned with Hebraic culture in America.

The galaxy of subjects—Gaster, Bernfeld, Berliner, Chajes Marmorstein, Elbogen, Klatzkin, Buechler, and scores more—are delineated by the editor, in long or short presentations, and by such scholars of note as Waxman, Blau, Breuer, Bergman, Seidman, Glatzer, Eliash, and their compeers. An account of publications furthering Jewish study in the West adds to the scholarly value of the work. Commended to every Hebraist and every library of Hebraica.

**TALKS ON JEWISH PRAYER**, by Bernard M. Casper, \$1.00 (World Zionist Organization).

The author of this small book, published by the Department for Torah Education and Culture in the Diaspora, is dean of

students at the Hebrew University.

His brilliant comments on the origins, structure and modes, language, and efficacy of the olden Jewish orisons are enhanced by his vast reading and valuable references.

The book should be generally read, and it would serve best the bar mitzva boys who have yet to learn about the glories and worth of Jewish tradition.

**MAGIC AND RELIGION**, by George B. Vetter, \$6.00 (Philosophical).

The author has attempted a dispassionate recital of the impulses and situations responsible for the rise of religious convictions and activities. He finds religion and magic similarly explicable through modern psychology, or more applicably, pathology. His conclusion is "that there is no particular situation or contingency in which men must of necessity have recourse to ritualistic, non-interventive, or stereotyped behavior." These have been obviated by scientific advances.

Incidental animadversions cover the higher percentage of Jews in intellectual pursuits, due in some measure to the fact that the rabbinate is not celibate (though a minimum of four sons, as Vetter says, is not demanded of the Orthodox rabbi), and similar comparisons in Judaism's favor. As in Blanchard, Catholicism and communism demonstrate numerous points of identity. Informative and stimulating.

**UNDERSTANDING JUDAISM**, by Daniel L. Davis, \$3.00 (Philosophical).

A brief history of Judaism.

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LOOKING BACKWARD

# Frankfurter Named to High Court; Italian Hate Wave On

20 YEARS AGO

President Franklin Delano Roosevelt nominated Prof. Felix Frankfurter to the Supreme Court to fill the vacancy created by the death of Benjamin N. Cardozo—marking the first time an immigrant Jew has been elevated to the highest tribunal. . . . Italian police raided cafes frequented by Jews. . . . Italy decreed the expulsion of foreign Jews by March 12, 1939. . . . A wave of Jewish suicides in Italy followed in the wake of

by the director of the New York Federation of Reform Synagogues.

Rabbi Davis loves tradition, as well as Israel, and advocates full home ceremonies, thus exemplifying the new approach of liberal Jews to the time-honored sanctities of their people. Appropriate stress is laid on ethics, of course. Bibliography and glossary appended.

ABRAHAM BURSTEIN

growing anti-Jewish pressures . . . Italian Jews were barred from the teaching profession, state institutions and the armed forces. . . . At least 20,000 native Italian Jews were deprived of means of livelihood by new anti-Semitic employment laws. . . . Land acquired by Jews after June 1, 1914, was seized by Hungary, and new purchases of land by Hungarian Jews were prohibited.

10 YEARS AGO

A POST and OPINION survey showed that the majority of American Jews didn't let the fact that New Year's Eve fell on Friday evening spoil their New Year's Eve fun.

## THE FAMILY Y AGUILAR

Popular historical novel on life Spanish Jewry under the Inquisition, by **RABBI DR. MARCUS LEHMANN**  
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## Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

By **N. PEARLROTH**

**DEAR MR. PEARLROTH:** Our name was changed from Hatowski. My grandfather came from Russia. Would you please look it up?—**RONALD HATTIS**, Chicago, Ill.

**HATOWSKI** is a family name of geographical origin. It is either derived from the name of the village of Hatow which is about two miles from Minsk, or which is even more probable from the name of a trio of villages named Hatowki, in the district of Dzisna, Lithuania. The insertion of an "s" is a logical adjustment at a later period when the correct spelling was no longer understood.

★ ★ ★  
**DEAR MR. PEARLROTH:** I have been told to direct my query to you in the hope that you might help me with the history and derivation of the family name of Waltuch.—**MRS. J. G. ADER**, Richmond, Va.

**WALTUCH** is a family name of geographical origin. It is derived from the name of the village of Woltuszowa in the district of Sanok in Galicia. The village is so called from the name of its mountain. It had a population of 669 of whom 10 were Jews. The village is called Woltusz in Yiddish. It was subsequently adjusted to Waltuch in the belief that it was a garbled version of Woltuch (Woolen Cloth).

## 'A Rabbi with the American Red Cross'

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## THIS JUNGLE

The visit of the American Jewish Committee delegation with Mikoyan has raised again the question of who represents American Jewry.

**EDITORIAL** writers have pointed out that the Committee delegation merely provided Mikoyan with a sounding board, while not putting up to him in a trenchant way the real needs as far as Russian Jewry today is concerned.

All this may be true. Certainly it would have been preferable for a representative group of American Jews, not just one organization, to have had an opportunity to press upon Mikoyan the feelings of American and world Jewry about the repression of Jewish cultural and religious life in the USSR.

**BUT THE** facts of American Jewish life are such that in the competitive race to get to Mikoyan, the Committee won out.

From last week's account in The POST and OPINION we learn that Philip Klutznick did inquire of the State Department of the possibility of an interview with Mikoyan. This should indicate that the President's Conference, made up of the presidents of 17 major Jewish organizations, was planning to see Mikoyan and got shoved aside, for one reason or another.

**IT IS DIFFICULT** to blame the Committee for its actions, when one recognizes that the American Jewish community, from an organizational standpoint, is a jungle, with no concern for the rights of others, and relies only on the jungle law that might makes right.

This is nothing new.

**THE ILL-FATED** American Jewish Conference sought to bring some kind of unification into American Jewish life, but the American Jewish Committee withdrew on the grounds that it would be majorized on issues involving Israel.

There have been other efforts to achieve even a modicum of unity, such as in the case of the National Community Relations Advisory council, which is the civic defense arm of the organized national Jewish community. But here the Committee has a cohort, the Anti-Defamation League of B'nai B'rith, in remaining outside and competing vigorously with the established body.

**THE COMMITTEE** will yield to the will of the U. S. Jewish community only when it is forced to.

At present it is putting up a strong fight for its position, that no one group should speak in the name of American or world Jewry. The Committee today is more powerful than it ever was, and may even grow stronger as it resists the pressure of organized U. S. Jewish life.

The one thing the U. S. Jewish community lacks, which is the key to the situation, is a means of developing Jewish public opinion in the U. S. It can't be done by radio or TV, because there is no such thing as a Jewish radio or Jewish TV, and it can't be done by the press or the pulpit. In the case of the former, the press is too weak, and in the case of the latter, it is even weaker.

**WHEN EFFORTS** to merge the Jewish Institute of Religion with the Hebrew Union college were being made, Rabbi Stephen S. Wise was frank to tell his friends that such an eventuality would take place after his death. He meant that time would take care of the needs.

The same thing is true of the split in the U. S. Jewish community.

In time, the position of the U. S. Jewish community as a whole will be so clear—even without a powerful press or pulpit to create Jewish public opinion—that whatever the wishes of that community are will be registered in such clear terms that no national Jewish organization can risk disobeying without signing its death warrant.

Meanwhile all the agencies involved in the Mikoyan incident can hasten the time by giving to the Jewish public an accurate picture of what did transpire. It is entirely possible that the other Jewish organizations were all asleep and did not wake up to what might be achieved by waiting on Mikoyan until after the Committee had scored its "scoop."

But if there were unseemly and even unfair tactics and pressures, which did rule out the possibility of a truly representative body seeing Mikoyan, then we say let the facts be known.

## The NATIONAL JEWISH POST

Combined With  
**OPINION**

GABRIEL COHEN, Editor and Publisher  
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FRIDAY, JANUARY 30, 1959

## The EDITOR'S CHAIR . . .

In this week's issue you'll see a special section devoted to Jewish education. This is our attempt to cover a phase of Jewish activity which normally could not be expected to be encompassed in our regular news handling.

**WE HAVE A** number of other such special issues in the works, all edited by Z'ev Kronish, and hope they will appear on a regular basis, once each month to start with, and more frequently as the idea is carried forward to maturity.

Have you ever noticed that The POST and OPINION has yet to carry an article? It publishes the news and features stories gathered by its own correspondents. It carries regular columnists, who are authorities in their specific fields. In addition there is the letter-page, and then there is the editorial page where the official position of The POST and OPINION on most matters can be found.

**BUT AS TO** articles, there never has been a place for them.

They rightfully belong in any newspaper, however. This requires a magazine section for which we've had plans in the works for many years. We even have outlines of discussions of what our magazine will contain and how we will approach it so that it will be as effective and bright as possible.

**BUT OF COURSE,** a magazine requires an investment in funds, and this we hope the increased advertising The POST and OPINION is now carrying will soon support.

**THAT WAS A** searing indictment of Jewish education which Rabbi Maurice Pekarsky, Hillel director of the University of Chicago, delivered before the Midwest region of the National Council of Jewish Education.

Rabbi Pekarsky, who opened the Hillel House at Hebrew University, about 10 years ago,

speaks with authority, and what he had to say is something every Jewish parent excepting some fortunate few has long known.

**"JEWISH** education does not touch the fundamental concerns of children."

In other words, our entire curriculum is pretty much of a waste, if we can elaborate on what Rabbi Pekarsky had to say. The children are taught a vocabulary of a few hundred Hebrew words which they forget soon after bar mitzva. But their needs as adolescents in a non-Jewish environment, Jewish education of today does not attempt to meet.

**RABBI PEKARSKY** adverted to the lack of knowledge of Jewish students (on our university campuses) about the Bible, Jewish holidays and other Jewish knowledge.

The episode of the Jewish student in a gathering of non-Jews who is asked something about his or her religion and finds himself unable to discuss it, even at a grammar school level, is too well known to be repeated here.

There are few Jewish children today in America who do not go through some form of formal Jewish education process. But this is not enough. What they learn is as important if not more so as attendance at a Jewish religious school.

**JEWISH EDUCATION** today must prepare the Jewish youngster to live as a Jew in the American environment. This means there must be well-rounded curricula which take into consideration all the needs—for knowing Hebrew, for understanding of Jewish customs and ceremonies, for realization of the Jewish contribution to our civilization both in the realm of religion and culture, and for an answer to some of the problems which disturb young people today whether Jews or not.

This is a tall order, but unless we know what the aims are, we will have no opportunity to achieve the goals.

## The Many Faces of the Bible

(From the Introduction of Rabbi Weinstein's 'The Place of Understanding')

By **RABBI JACOB J. WEINSTEIN**  
KAM Temple, Chicago

One cannot be a part of western civilization without having confronted the Bible.

No matter how secular the auspices of one's education, the Bible emerges as a source book of religious inspiration, moral authority, and ethical guidance. It is seen as a rich treasury of folk tales and legends. It is represented as a textbook of every type of literary expression. Every important western language has left some of its root forms and original inventions in it as a kind of safety valve against inevitable changes in word meaning and usage. It has become so much a part of our intellectual climate that one can become aware of the Bible without ever reading it. One can see it physically, red on black, in every hotel room; one can read titles derived from the Bible in book covers and on theatre marquees; one can hear Bible hymns on the air waves in every tempo from indigo blue to hot swing. One can read leading texts alternately with the serialized signpost wisdom of Burma Shave while speeding over our neon-wilderness highways.

**STILL, ONE** cannot really know the Bible until it has become a personal experience. It is not enough that each age and each country must discover the Bible for itself. Each individual must know it as intimately as he knows his own handwriting. And he must rediscover it with each reading, as he captures the delight or endures the misery of each day. For the Bible is not so much read as it is read upon. The words, carved out of a racial experience, valid, in the large, for every generation, have a way of evoking extended meanings. They reach out like amoebas to enslave the new insight which time and experience may have conferred on the reader.

It was the aim of the traditional Jewish education to make the Bible, more particularly the first five books, such a personal experience for every Jew. The child of three or four was introduced to the Hebrew letters

much as Pavlov introduced his dogs to the bell and the bone.

**HONEY CAKES,** almonds, and apples accompanied the learning of each letter so that they had a sweet taste in the mouth. The recitation of prayers was bound up with reverence and joyfulness. The biblical characters became members of the household. In fact the Bible was made family history. And when the heder child became the yeshiva scholar, it was easy for him to accept the fact that his mishpaha were world figures; that his zeide's great, great . . . grandfathers were founders of the religions of mankind, and that magnificent cathedrals, master sculptors, and world renowned musicians were busied with the celebration of the prayers of Moses, the verses of David, and the wisdom of Solomon.

But such speculation was furtive and grudging. The traditional Jew was firmly convinced that the Bible was his and his alone. Let the goyim exalt it as they will, he had the key to its true meaning. That key was in no pat formula, in no neat code book. It was distilled in a long chain of interpreters, mediators, commentators—the oral tradition. He was convinced that this oral tradition could not be communicated to the uninitiated.

## HOLIDAYS and FESTIVALS

Holidays Begin Sundown of Previous Day

5719—1958-59

Purim . . . . . Tuesday, March 3  
Pesah (1st day) . . . . . Thursday, April 1  
Pesah (7th day) . . . . . Wednesday, April 8  
Shavuot . . . . . Friday, June 5  
Fast of Tammuz . . . . . Thursday, July 2  
Fast of Av . . . . . Thursday, Aug. 6

5720—1959-60

Rosh Hashana . . . . . Saturday, Oct. 3  
Fast of Guedalia . . . . . Monday, Oct. 5  
Yom Kippur . . . . . Monday, Oct. 12  
Sukkot (1st day) . . . . . Saturday, Oct. 17  
Sukkot (8th day) . . . . . Saturday, Oct. 24  
Hanuka . . . . . Saturday, Dec. 6  
Fast of Tevet . . . . . Sunday, Jan. 4  
Purim . . . . . Sunday, March 8  
Pesah (1st day) . . . . . Tuesday, April 1  
Pesah (7th day) . . . . . Monday, April 6



## I THINK AS I PLEASE

## When Does Man on Moon Observe Shabbat? Orthodox Ask

By CARL ALPERT

HAIFA—Man's obsession with the mysteries of outer space goes back to the earliest days of antiquity. The building of the Tower of Babel, as recorded in the Bible, was motivated by the desire to peer into heaven, but another motive also is not so remote from that which today spurs on the scientists of the world.



Alpert

"Come, let us build us a city and a tower with its top in heaven," the Bible quotes the ancients. "And let us make us a name." They, too, it seems, were concerned by matters of national prestige.

One Jewish legend maintains that the men of old realized they could not build till the very heavens, but they hoped to get high enough so that from the topmost turret they could perhaps toss a flaming torch into the other world.

**DOES NOT THE** flame-belching rocket which rises from the launching tower at Cape Canaveral differ only in degree?

And now, as man stands at the threshold of a possible landing on the moon, the problems of life become infinitely more complex. While men of science must concern themselves with the presence there of oxygen, plant life, bacteria, influence of gravity, men of traditional Judaism are concerned with matters of ritual, observances, holy commandments, and other matters which are an inseparable part of the religious life.

What problems will face the Orthodox Jew who may be among those reaching the moon?

Thus it was that some 40 rabbis, all of them chaplains in the Israel army and navy, met not long ago to consider such matters in the quarters of the Officers club, located on most appropriately named Stella Maris road, on Mt. Carmel.

**MOVING SPIRIT** of the conference was Chief Chaplain Shlomo Goren, a man of imagination and vision, whose previous exploits have included his series of parachute jumps and his blowing of a shofar from the summit of Mt. Sinai.

This conference was no jest. Its purpose was to promote serious discussion of the problems created for the Orthodox Jew who leaves the earth, and the rabbis agreed that the possibility was not remote.

To make certain that they would not flounder in unscientific distortions of fact, they invited Prof. Nathan Rosen, head of the nuclear science department at the Technion, to deliver the opening address.

Boston-born and M.I.T.-educated, Prof. Rosen presented his rabbinical auditors with a thorough but simple and concise elucidation of concepts of space and time as known by modern physics. And when he was through, the rabbis proceeded with a discussion of their problems in the light of scientific reality.

**NO DECISIONS** were taken; the group did not feel itself qualified. The purpose was to study and clarify.

Typical problem: What should the yarmelke-wearing residents of the lunar sphere do about the traditional blessing of the new moon? The benediction is supposed to be recited when the rays of the moon cast a strong light—but the moon settlers cannot see the light of the moon.

More serious: When is the Sabbath to be observed? A single day on the moon is much longer than a day on earth; in fact it is equal in time to 14 earth days. Night is also 14 nights long.

Chaplain Goren went back to the Bible to offer a possible solution.

In the first chapter of Genesis we are told that day and night were created on the first day. The sun and moon as "lights in the firmament of the heaven to divide the day from the night" were created only on the fourth day. Thus we learn that the concepts of day and night must be independent of the sun, which was created after them. It would be possible, therefore, to declare that after the passage of the equivalent of six days of time on the moon, Sabbath begins—even though the sun would not set for another eight days.

**SIMILAR PROBLEMS** arose with regard to setting of the dates of holidays.

In the short moon year, would Yom Kippur occur several times a year? The general feeling was that earth standards should continue to prevail, and that radio signals should communicate the proper times and dates to the observant spacemen.

The head of the Neturei Karta movement, queried earlier by an enterprising reporter, placed his hehsher on flights into outer space. They do not violate any Jewish law.

When asked by the Jerusalem Post if such rockets did not trespass on the heavens, which were not the domain of man, Rabbi Blau replied with a pertinent and penetrating philosophical statement: "Heaven is a concept which is unattainable. It retreats as mankind approaches it."

## Editor Says Rabbis Have No Right To Ask Forgiveness of Germans

Editor, Jewish POST and OPINION: The whitewashing of the scientifically planned butchering and gassing of 6 million Jews with the silent consent of the whole German race is still going on from the letters I see still being published in The National Jewish POST and OPINION.

This is indeed a sad sign to our self-respect.

I. Teitelbaum in his letter of Jan. 9, agrees with my article published in The POST and OPINION on Dec. 19, 1958, entitled "Editor Blames Whole German Race," but he says that the whole Christian world was passive and did not help our wandering brethren during the Nazi holocaust, so they, too, share in the blame.

**IT IS TRUE** that during our 2,000 years of dispersion the Christian world fought against us, as the sad words of the Hagada says: "In every generation they rose up against us to annihilate us."

But this is not the point of my article.

**GERMANY'S** inhuman act deserves comparison. Never has such bestiality happened in recorded history. Germany's one aim and goal was to make the world "Judenrein." Only the Germans scientifically planned and carried out the scheme of exterminating the Jewish race. It was not the fury of a few, neither a madness of a Hitler, but rather it was a well-planned murderous scheme of the whole German people.

Theodor Herzl, the father of Zionism, was not a prophet but a deep thinker and a practical man when he stated 70 years ago: "In Germany, they will enact special laws against us. . . They will throw us to the wolves; they will drive us out of their country . . . and those who remain will be slain. . ."

**HERZL** observed the way of the intelligentsia and realized that the systematic poisoning of the minds against the Jews by

the higher echelon would only lead to total slaughter. And after 60 years, we were the sad witnesses to his prophecy's fulfillment.

When the Germans decided to gas the little children of the Warsaw Ghetto, they told their mothers to dress the children in their finest Shabbat clothes because they were taking them to a party. These cowards were afraid the children would revolt.

**THE GERMANS**, who because of their deep-rooted inferiority complex call themselves "the Herrenrasse," act even more cowardly today. Instead of facing the crime and acknowledging their guilt, they dare to state that they did not have any idea what was going on in front of their noses.

They, of course, did not smell the odor of flesh as it came out of the chimneys of the crematoria. And, of course, they did not notice that day after day their Jewish neighbors disappeared suddenly and their "good German neighbors" inherited their homes and businesses.

**THERE** weren't many righteous Germans—not even 10 in a city. The scattered few, like Albert Schweitzer, chose to live in darkest Africa among the cannibals rather than to enjoy living among his "highly civilized" Teutonic brethren.

A few weeks ago I attended a Sabbath morning bar mitzva. The illustrious rabbi couldn't find a more important subject to impress upon the mind of the bar mitzva boy than "It is our religious duty to forgive and forget the crimes of the Germans against us—as if nothing happened."

**AFTER THE SERVICE**, I noticed a young man standing in a corner crying. I asked him about his unusual behavior, and he answered showing me tattoo marks on his arm: "How can I hold back my tears when my father and mother were shot by

the Germans in front of us children? Two of my brothers were sent to the lead mines in Yugoslavia and perished there; three others were beaten to death in the streets of our village while Germans looked on amidst laughter and mirth. My other six brothers and sisters were sent to the various gas chambers, and I, too, am a survivor of the concentration camps.

"How can I listen to a Jewish preacher telling me to forgive these inhuman creatures? What right does he have to forgive? Only the martyred 6 million have that right, but they are dead now and must remain silent."

**I TOLD** this young man that they are not silent. Their last words as they were burned alive were: "O Almighty God, avenge the innocent blood. Give them their reward as they deserve." And even God Almighty does not forgive. The illustrious rabbi reads these words in his prayerbook every Sabbath, the famous "Dirge of the Martyrs," clearly and emphatically: "Wherefore should the heathen say: 'Where is their God?' Let there be known among the nations in our sight the rendering of retribution for the martyrs' blood which has been shed. He forgets not the cry of the innocent."

If Almighty God cannot forgive, then a young rabbi, too, has not the right to preach forgiveness.

We Jews are not preaching vengeance. "Vengeance is Mine," saith the Lord.

The mills of God grind slowly—but surely!!

Rabbi MOSHE M. MAGGAL, Religious Editor, "Heritage" Los Angeles, Cal.

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## Israeli Sports Can Be Cleaned By Separation from Politics

Editor, Jewish POST and OPINION: Carl Alpert in two columns about sports in Israel (Dec. 12, '58; Jan. 16, '59) has deplored the situation which soccer is in. Mr. Alpert explains that there are too many fights on the soccer field.

There are always fights, on as well as off the field. Today, in the United States, professional basketball is in a very critical position as a result of brawls and disrespect for referees' decisions.

**THEREFORE**, there is no sense in asking Americans to help Israelis. . . . The real trouble in Israel lies in the difference between sports in that state and sports in the rest of the countries of the world. In Israel, party lines dominate sports. . . . Brawls and fights are found in every country, but those battles in sports do not affect the whole nation. It is only in Israel where this happens.

**THE MAPAI** government is to blame for this situation. She has failed to offer a satisfactory solution to the problem. The solution, however, is obvious. Party politics must be taken out of sports. Teams should be from cities, towns, and villages, but not from the parties of these cities, towns, and villages. . . .

Mapai is also to blame on another account. Its (together with Mapam and Achdut Avodah) sports organization goes by the name "Hapoel." Hapoel—worker, labor, socialism. Here is ideology in sports fostered by the labor-socialist parties led by Mapai.

It is bad enough when party politics dominate sports, but when one sports organization brings ideology in it, it is too much. When this sports organization calls itself "Hapoel," this is ideology; and it is too much!

SAMUEL DYEN.

New York 23, N. Y.

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## DEATHS

## Louis D. Covich Dead; Headed Boston Association of Shuls

BOSTON (P-O)—Louis D. Covich, 72, who served as chairman of the executive board of the Associated Synagogues of Boston, died last week after collapsing at a meeting of the organization.

The steel executive was a founder and multiple-term president of Temple Beth Zion in Brookline and was widely known for his philanthropic and civic activities.

He was vice-president of the Home for Jewish Children, vice-president of New England Sinai Hospital and a director of the Al-ler-ton hospital.

### MAX LANDAY

LOS ANGELES (P-O)—Max Landay, 76, a founder of the Federation of Jewish Philanthropies of New York, died last week of a heart attack.

### ISRAEL B. URY

NEW YORK (P-O)—Israel B. Ury, 71, a member of the administrative committee of the Jewish Labor Committee, died of a heart attack this week in the home of a friend in the Bronx. He was a director of the Jewish Daily Forward, radio station WEVD and the Jewish Scientific Institute.

### OTHER DEATHS

Ludwig Curt Levisohn, 45, a soldier in the Jewish Brigade who saved many "illegal" immigrants to Palestine before Israel's establishment, in Denver... Dr. Albert E. Bernstein, 75, one of the organizers of the Detroit Hebrew Hospital association, founder of the Maimonides Medical society and one of the founders of Sinai Hospital... Nathan Levinson, 84, one of the founders of Omaha, Neb.'s Associated Jew-

ish Charities... Abe "Kelly" Cohen, 50, active in the UJA in Winnipeg, Manitoba... Inspector Meir Friedman, 45, chief prosecutor for the Jerusalem police division... Rabbi Rahnim Haf Habiba Ben-Cohen, 53, former chief rabbi of Jerba, an island off the coast of Tunis, in Ashkelon, Israel... Mrs. Anne Wolkenstein Borowitz, 53, Chicago Combined Jewish Appeal wife of the year in 1955 and wife of David Borowitz, 1957-58 CJA president... Max Oransky, 78, one of the original directors of the Portland, Me., Hebrew Home for the Aged and a founder of the city's Hebrew school... Joseph Sugarman, 72, a founder of Temple Ashkenaz in Brookline, Mass.

## 12,000 of 40,000 Students Attend 130 of 230 Day Schools

By HAROLD GREENBERG

NEW YORK (P-O)—Although 130 of the 230 Jewish day schools in the United States and Canada (including the 20 in Canada) are outside of the New York metropolitan area, the schools outside of New York teach only 12,000 of the 40,000 day school students.

This statistic may have been brought about by the fact that the percentage of growth of day schools outside of New York now is almost twice that of schools in New York. If so, success cannot be judged at this point.

Among the schools calling themselves day schools are four distinct types:

**FIRST** is the Yiddish or Hasidic type, which usually accepts students of one sex only.

Second is the Hebrew day school. Outside of New York City the majority of these are co-educational, if only to avoid the burden of dual schools.

These schools, also, are in the

## Ohs, Ahs Greet Dresses Of Israeli Textiles

PARIS (P-O)—The first view of the special spring collection of models designed by seven leading Paris houses using Israeli-made textiles drew ohs and ahs from those privileged to witness the breath-taking dresses.

The seven most famous French designers participated in the promotion event, which will soon begin a tour of 30 U. S. cities under the auspices of the Israel Bonds organization.

The seven French designers are Balenciaga, Laroche, Cardin, Lanvin-Castillo, Heim, Gres, and Chanel.

Textiles used are home-grown wool, cotton, novelty-textured cloths and summer silks.

## 2 Faint Seeking To Catch Glimpse Of Mme. Rubinstein

TEL AVIV (P-O)—Two women fainted in the crush at the dedication ceremony of the Helene Rubinstein Pavilion of the Municipal Museum when the city's fashionably dressed women crowded the new structure to get a glimpse of Helena Rubinstein.

Mme. Rubinstein had to be escorted from the building for whose construction she had donated \$100,000 and which is named in her honor.

The museum's permanent collection and the two Utrillo paintings and the portrait of herself donated by Mme. Rubinstein, could scarcely be seen, such was the jam.

## ISRAELI SOLDIER, SHEPHERD KILLED

JERUSALEM (P-O)—While Israel was preparing to present to the UN a vigorous complaint over the killing of an Israeli shepherd by gunfire from Syrian borders, an Israeli soldier was killed in Jerusalem by gunfire from Jordan.

## Winter Rains, Hail, Bless Them, Finally Come

TEL AVIV (P-O)—The delayed winter rains finally came down, and with a vengeance, accompanied by hail. The seasonal rains saved much of Israel's winter crops, but not those in the Negev, where it is estimated that a half million dunams of crops were lost.

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